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WRITTEN in ITALY

N.^o 1. Roman Uncials 6 Cen.

In principio erat
uerbum;
et uerbum erat apud
d̄m;

WRITTEN in ENGLAND

N.^o 2. Roman Saxon 7 Cen.

Pater noster qui es
in heorum nū rie gehal sud
in celis sc̄i ficeatur

N.^o 3. Sot Saxon 8 Cen.

Ver me misericordum in dignum q̄ hu
munculum exaudine dignetur

N.^o 4. Running-hand Saxon 9 Cen.

Sic uip̄r norre. q̄ta pit. p̄p̄ kt̄. iap̄. su
ome annor dñi. deduc. aſſe add e. 1111.
partē.

N.^o 5. Mixed Saxon 10 Cen.

Et uidi svpra de x terā
sedentis in throno librum scriptū

N.^o 6. Elegant Saxon 10 Cen.

kt̄ nouens̄as hal om̄uſ ſc̄oz.

Hal ge la ne op̄ar næ ddon þ re ge leaſ
mille relātūn̄ hirn̄ d̄r̄ mēn̄

◎

THE
ELEMENTS
OF
Anglo-Saxon Grammar,
WITH
COPIOUS NOTES,

ILLUSTRATING THE STRUCTURE OF THE SAXON AND THE
FORMATION OF THE ENGLISH LANGUAGE:

AND

A Grammatical Praxis
WITH A LITERAL ENGLISH VERSION:

[TO WHICH ARE PREFIXED,

REMARKS ON THE HISTORY AND USE OF THE ANGLO-SAXON,

AND

AN INTRODUCTION,

ON THE ORIGIN AND PROGRESS OF ALPHABETIC WRITING, WITH CRITICAL REMARKS
BY THE REV. CHAS. O'CONOR, D.D. AND EXEMPLIFIED BY ENGRAVINGS OF INSCRIPTIONS,
AND FACSIMILES OF SAXON AND OTHER ANCIENT MANUSCRIPTS.

BY THE REV. J. BOSWORTH, M.A. F.A.S.

AND VICAR OF LITTLE HORWOOD, BUCKS.

Stær-cƿært ƿi ƿeo cæg. he þeƿa bocu aƿbrytt unlycð.:
Grammar is the key that unlocketh the sense of books.

Preface to Alfric's Grammar.

The ground of our own language appertaineth to this old Saxon.

Camden, Rem. Ex. of the Eng. Language.

LONDON:

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TO
EDWARD JOHNSTONE, M.D.
OF
EDGBASTON HALL,
THE FOLLOWING ELEMENTS
ARE, WITH THE GREATEST RESPECT, INSCRIBED
AS A TESTIMONY OF GRATITUDE
AND AS A WILLING ACKNOWLEDGEMENT
OF THE FAVOURS CONFERRED
UPON
HIS OBEDIENT AND OBLIGED SERVANT,
J. BOSWORTH.



P R E F A C E.

EARLY associations and impressions are seldom entirely removed. From our youth, we have been taught to look upon the Greeks, and Romans, as the most learned and polished people. A long acquaintance with writers of both nations, renders us familiar with their history; and, in riper years, when these people are named, our youthful feelings and veneration are recalled, and our imaginations dwell with delight on the pleasure we have derived from the company of our old classical friends. In the same proportion as we have admired and revered the Greeks and Romans, we have been led to disregard and despise the Goths, for raising the standard of liberty upon the ruins of the Roman empire. We have insensibly imbibed the opinions of the Roman authors which we have read, and, with the name of Goths, have constantly associated every species of ignorance, cruelty, and barbarity; not considering that we, as Englishmen, are indebted to the descendants of the Gothic tribes for our existence, our language, and our laws. There is no doubt that the foundation of our justly admired Constitution, which distinguishes Great Britain, and makes her stand pre-eminent among the nations of Europe, was laid

by our Saxon ancestors. Indeed, “our language, our government, and our laws, display our Gothic ancestors in every part: they live, not merely in our annals and traditions, but in our civil institutions and perpetual discourse. The parent tree is indeed greatly amplified, by branches engrafted on it from other regions, and by the new shoots, which the accidents of time, and the improvements of society, have produced; but it discovers yet its Saxon origin, and retains its Saxon properties, though more than thirteen centuries have rolled over, with all their tempests and vicissitudes¹.”

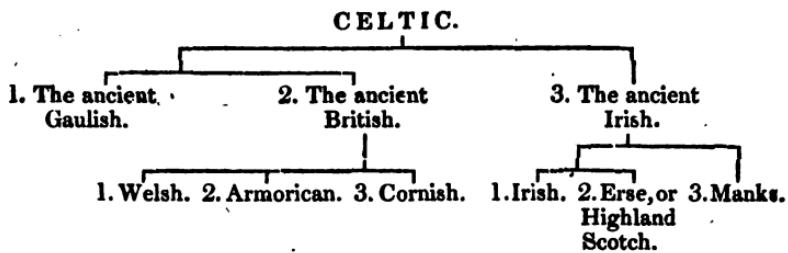
A brief history of the inhabitants and language of England will prove the truth of the preceding remark: but to come to any satisfactory conclusion on this subject, we must revert to the time when Europe was first inhabited.

Europe, like other parts of the world, appears to have been peopled from Asia. The Western regions most probably received their inhabitants by three distinct streams of population, at distant periods, over the Kimmerian Bosphorus, between the Black Sea and the Sea of Azoph. Ancient historians concur with the most probable traditions respecting these three streams. This is corroborated by the fact, that there are three different families of languages: two of these distinct tongues pervade the Western regions of Europe, and the third species prevails on the Eastern frontiers.

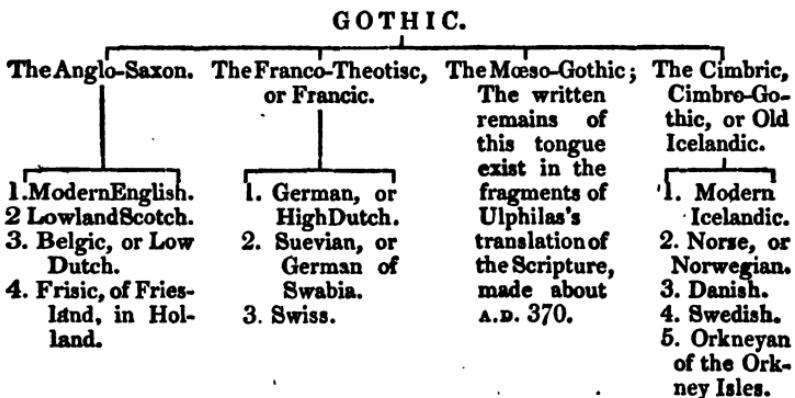
The earliest stream we shall find to carry with it the Gomerian, Kimmerian or Keltic race, that spread itself over a considerable part of Europe, particularly towards

¹ Turner's *History of the Anglo-Saxons*, 8vo. vol. i. p. 101.

the South and West, and from Gaul entered the British Isles. From the Kimmerian, Keltic or Celtic source have proceeded the following languages²:



The second distinct emigration from the East, about the 7th century before the Christian æra, contained the Scythian, Teutonic or Gothic tribes, from which most of the modern nations of Europe have descended. The following languages have flowed from the original tongues of these tribes³:



The third and most recent stream of population that flowed into Europe, conveyed the Slavonian or Sarmatian nations. These coming last, occupied the most Eastern

² See Percy's *Translation of Mallet's Northern Antiquities* : Preface p. xvii.

³ See Turner's *History of the Anglo-Saxons*, 8vo. vol. i. p. 26.

parts, as Russia⁴, Poland, Eastern Prussia, Moravia, Bohemia, and their vicinity: from these Slavonic tribes a third genus of European languages arose, as the Russian, Polish, Bohemian, Livonian, Lusatian, Moravian, Dalmatian, &c.

The three stocks just mentioned were the chief sources of the ancient population of Europe, especially in the Northern and Western regions: Ionia, Greece, and the Southern parts, however, received colonies by sea from the Phoenician Pelasgi⁵, who spread over Europe the literature of the Southern parts of Asia.

As the Slavonic or Sarmatian tribes, the third source of population, have never extended so far West as England, nor made any settlement amongst us, no further notice will be taken of them. We are most concerned with the two former streams of population. Though at a very early period Britain was most likely visited by the Phoenician and Carthaginian navigators, from whom the island is said to have received the name of Britain⁶, yet the first inhabitants were probably from Gaul or France, and were a part of the Kimmerian or Keltic tribes.

Very little authentic information is found respecting Britain before the invasion of Julius Cæsar, about fifty-five years before the Christian æra. Cæsar states that the inhabitants, whom we have concluded of Keltic ori-

⁴ See Turner's *History of the Anglo-Saxons*, 8vo. vol. i. pp. 26 & 120.

⁵ See Introduction, page 4.

⁶ Bochart thinks that Britain is derived from the Punic בָּרַת-אָנָּק Bärät Ānāk, *the land of tin*. The British Isles were called Κασσιτερίδας by the Greeks, from κασσιτερος, *tin*. Boch. *Canaan*, lib. I. c. 39, p. 720.

gin, were very numerous⁷. Some pursued agriculture, but most of the inferior tribes led a pastoral life, and, clothing themselves with skins, lived on milk and flesh. It was a general practice to stain themselves with woad, and wear long hair on their heads, while they shaved every part of the face except the upper lip; they would, therefore, have a most terrific appearance in battle. They were very superstitious; for, if any were afflicted with severe diseases, by the advice and assistance of their Druidical teachers, they sacrificed human victims. The Druids always officiated in these cruel rites⁸.

After several attempts, Britain came under the power of the Romans, who imparted to this, as well as every nation they conquered, the privileges of their laws and rights. While the Romans retained possession of this island, they built houses or villas in the Roman style, adorning them with porticoes, saloons, and baths⁹. What Rome possessed and valued was shared by the most powerful natives of Britain, who were ambitious to distinguish themselves in the Roman arts and sciences. They must, therefore, have derived much information from the Romans, who governed the island till about A.D. 409.—Though the Romans had been so long in Britain, the great body of the people were still of Keltic origin, retaining their own language and some of their customs.

At the fall of the Roman empire, Britain, among the distant provinces, threw off the Roman yoke: for when the emperor Constantine, who was chosen by the Britons, could not render them assistance, that they might defend

⁷ *Cæsar*, lib. iv. c. 10.

⁸ *Ibid.* lib. vi. c. 15.

⁹ *Tacit. Vit. Agr.* c. 21, and *Turner's History of the Anglo-Saxons*, 8vo. vol. i. p. 223.

themselves, they proclaimed their own independence, which they preserved for nearly half a century. In its independent state, Britain was divided into many separate *Civitates*, or Republics, which soon infringed upon each other's privileges, and caused perpetual disputes and contests.

Weakened by internal warfare, they became more liable to the depredations of the Picts, Scots or Irish, and Saxons. In their piratical expeditions, the Saxons, for nearly two centuries, had occasionally enriched themselves with plunder from Britain. At this time, however, the Picts and Scots, taking advantage of the unsettled state of affairs in Britain, were very successful in their predatory incursions. So formidable did their attacks become, that the Britons found it necessary to unite their energies to repel from the island such fierce assailants. They assembled to choose one of their princes for a supreme monarch, who, in difficult affairs, was assisted by a council of the other chiefs. About the year 449, the king and British chiefs were holding a public council, to consider the best means of repelling their Irish and Scottish enemies, when Hengist and Horsa arrived at Ebbs-fleet, near Richborough, in the Isle of Thanet. The council unanimously came to the resolution of engaging these Saxons for subsidiary soldiers against their enemies.

The Saxons¹⁰ were successful; and their leaders, Hengist and Horsa, finding they were to be employed for a military defence, suggested the propriety of sending for more of their countrymen. The British king assented, and many more Saxons came, to assist in preventing the incursions on Britain. The Picts and Scots were soon

¹⁰ See the Grammar, page 35, Note 1; and *Praxis*, extract 5.

repelled ; and the Saxons, now no longer necessary for defence, were requested by the Britons to leave the country ; but they refused. This led to various contests, till about A.D. 457, when Hengist, the Saxon leader, gained a permanent settlement in Kent. The Saxons gradually increased in power, and founded one kingdom after another, till the full establishment of the Octarchy, about A.D. 586. The Britons, for the most part, disdaining the Saxon yoke, took refuge in Wales, Cornwall, Bretagne in France, and other places ; while those that remained in their native land were compelled to be menial servants to their conquerors. The Saxons were so numerous, and their conquest so complete, that they spread exclusively their own language in the parts which they occupied. They also readily imposed their own names on every district or place where they came : these Saxon names generally denoted the nature, situation, or some striking feature of the places to which they were given. A succession of Saxon kings reigned in the island for 430 years, till about the year 1016 ; when Canute, a Dane, ascended the English throne. In a little more than twenty years, the Saxon line was restored, and continued till the Norman Conquest, in 1066.

We have seen that, though the Phœnicians may have visited this island in very early times, the first inhabitants were of Kimmerian or Keltic origin. These remained in possession of the country till the coming of the Romans under Julius Cæsar, about 55 years before the Christian æra. The Romans were in Britain till A.D. 409. After their departure, the Britons were independent for about 48 years. The Saxons then conquered the island, and their power existed for nearly 600 years, from A.D. 457 till 1066, with the intermission of 26 years, when

Danish kings reigned. From this successive population Britain had obtained all the benefits which each could impart. The hardy and independent Saxons could not fail to derive some assistance from the improvements they found amongst the Britons, and the Roman progeny, when they arrived. “ When they first landed in this island, they were bands of fierce, ignorant, idolatrous and superstitious pirates ; enthusiastically courageous, but habitually cruel. Yet from such ancestors a nation has, in the course of twelve centuries, been formed, which, inferior to none in every moral and intellectual merit, is superior to every other in the love and possession of useful liberty : a nation which cultivates with equal success the elegancies of art, the ingenuous labours of industry, the energies of war, the researches of science, and the richest productions of genius ^{11.}”

From the hasty historical view that has been taken of this nation, it is evident that the Saxons were the only conquerors, who, having expelled the preceding inhabitants, were sufficiently numerous to people the country, and, in a great degree, to establish their own language, manners, and laws. No conquest of Britain was ever so complete as the Saxon. “ It might indeed be supposed that the Danes, by their repeated ravages for so many years, which terminated at length in a temporary or partial subjugation of the country, must have considerably altered the Saxon language. To this it may be answered, that the very nature of the Danish incursions and depredations prevented them from forming any numerous or permanent settlements among the inhabitants of this

¹⁰ See Turner's *History of the Anglo-Saxons*, vol. iii. p. 1.

country ; that the government continued in the Danish line of kings little more than twenty-five years ; and that, even admitting that the language of these invaders was incorporated with that of the natives, it must be remembered, that it was only the addition of a kindred dialect, derived from the same northern source, which, from its mixture with the Saxon, has very properly acquired the appellation of *Dano-Saxon*. This is the dialect which still prevails in most of the northern counties of England, where the Danes made the most lasting impression. But, that the reception which both they and their language obtained, in this country, was of the most reluctant and unwelcome kind, is evident from the spirited resolution formed by the nobles and principal men in the kingdom immediately on the death of Hardicanute, the last of their three kings : ‘ That no Dane should from that time be permitted to reign over England ; that all Danish soldiers in any city, town, or castle, should be either killed, or banished from the kingdom ; and that whoever should from that time dare to propose to the people a Danish sovereign, should be deemed a traitor to government, and an enemy to his country.’

“ Since, then, this temporary or partial usurpation of the *Danes* occasioned so little alteration in the ancient language and inhabitants of our island, let us examine how far the more exorbitant and oppressive sway of the *Normans* tended to produce a more sensible impression.

“ The peculiar circumstances attending the usurpation of William the First undoubtedly afforded him an opportunity of completely establishing the feudal system in this country, with the utmost rigour and severity which that degrading state of vassalage was capable of

admitting. To gratify and reward his followers and friends, he distributed amongst them the lands, the lordships, the bishoprics, the monasteries, and the churches, of the vanquished inhabitants ; whom he dispossessed by the right of conquest, that is, the will of the conqueror, of all their ancient domains, as well as of all civil offices and places of trust : so that, for a century or two, a few Norman bishops and barons, enjoying the exclusive favour of the reigning monarch, or sometimes even teaching him to tremble on his throne, ruled the whole nation with a rod of iron, and presided over the lives and liberties of millions. Some are also of opinion, that an ineffectual attempt was made to establish throughout the whole island that new-fangled language which the Normans had acquired during their residence in that part of France to which they gave their name. It is certain, indeed, that the greater part of the laws and the public instruments of the kingdom which were not written in Latin, were written in Norman-French : but this was, perhaps, the natural effect of circumstances, rather than the result of any political determination. For it is well known that there were also some charters written in the Saxon language, from the reign of William the First even to that of Henry the Third. We may likewise safely conclude that the Saxon language, mixed indeed, first with the Danish and afterwards with the Norman-French, still continued to be almost universally spoken, if not written, by the vulgar ; till at length our present language was formed, by a gradual combination of the different dialects spoken by the Norman barons and the native peasants of the country. In fact, the ancestors of those very Normans who settled in Neustria, like the Danes and Norwegians, who were continually issuing

from the same northern hive, spoke a language not very different from the old Saxon; but being afterwards blended with the language of the natives, which was a corrupt species of the Latin, built on the foundation of the ancient Gaelic or Celtic, it appeared quite in a new form when brought by the Normans into England. But the Norman as well as the Danish families were so few in comparison with the ancient inhabitants of the country, and their domineering conduct was so little calculated to recommend their vocabulary, that a preponderating portion of the Anglo-Saxon dialect continued for several centuries to be incorporated into our written as well as oral language, till by a natural process it began at length to predominate entirely over the other ingredients. The great mass of the people of this country, notwithstanding the predatory incursions of the Danes, the successful invasion of the Normans, and the occasional introduction of foreign families into the kingdom at different times, continue at this day to be of Saxon origin: whence it follows as a natural consequence, that the present language of Englishmen is not that heterogeneous compound which some imagine, compiled from the jarring and corrupted elements of Hebrew, Greek, Latin, French, Spanish, and Italian, but completely Anglo-Saxon in its whole idiom and construction.

“ If we examine the most simple specimens of our written language, or that which is used in our colloquial intercourse with each other on ordinary occasions, we shall find the average Saxon words to be not less than *eight* out of *ten*; or, on the most moderate computation, *fifteen* out of *twenty*! Indeed, the learned Dr. Hickes has already observed, that of *fifty-eight words* of which the Lord’s Prayer is composed, not more than

three words are of Gallo-Norman introduction ; and those two are corruptions from the Latin, which cannot be said of the Saxon. The remaining *fifty-five* are immediately and originally derivable from the Anglo-Saxon !

“ But not to insist on favourable proofs, let us indiscriminately take as an example any passage from any of our best writers, either in verse or prose, and we shall find, on experiment, that the proportion of Saxon words is in general not less than what I have specified above : for instance, let us analyse the following exordium of Milton’s *Paradise Lost* : an exordium which has been always admired for its majestic simplicity, and unaffected grandeur of diction ¹².

“ Of man’s first *disobedience*, and the *fruit*
 Of that forbidden tree, whose *mortal* taste
 Brought death into the world, and all our woe,
 With loss of *Eden* ; till one greater man
Restore us, and *regain* the *blissful seat*—
 Sing, heavenly *muse*—” &c.

In the two following examples, the words immediately derived from the Saxon are still more numerous :—

“ Then when *Mary* was come where *Jesus* was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here my brother had not died. When *Jesus*, therefore, saw her weeping, and the *Jews* also weeping which came with her, he groaned in the *spirit*, and was *troubled*. And said, Where have ye laid him ? They said unto him, Lord, come and see. *Jesus* wept. Then said the *Jews*, Behold how he loved him ! ”
 JOHN xi. 32—36.

¹² See Ingram’s *Inaugural Lecture on the Utility of Anglo-Saxon Literature*, &c. (4to. Oxford, 1807), p. 16—18.

“Every man, being *conscious* to himself that he thinks, and that which his mind is *applied* about whilst thinking being the *ideas* that are there; it is *past doubt*, that men have in their minds *several ideas*. Such as are those *expressed* by the words, whiteness, hardness, sweetness, thinking, *motion*, man, *elephant*, *army*, drunkenness, and others. It is in the first *place*, then, to be *inquired*, how he comes by them? I know it is a *received doctrine* that men have *native ideas* and *original characters stamped* upon their minds in their very first being.”—LOCKE’s *Essay*, book xi. ch. 1.

In the preceding extracts, all the words in Roman letters are derived immediately from the Anglo-Saxon: only the few words in Italics have a different origin.

The Anglo-Saxon language is not only interesting, being the ground of the modern English, but it is “one of those ancient languages to which we may successfully refer, in our inquiries how language has been constructed.”

The following example will be sufficient to show the composite power of the Saxon language, and how many words may be legitimately formed from one single root:—

“THE ANCIENT NOUN.

pit, } the mind, genius, the intellect, the sense.
Le-pit, }
Secondary meaning:—*wisdom, prudence.*

“Noun applied as an adjective:

pita.

pite, wise, skilful.

ge-pita, conscious: hence, a *witness*.

“ Verb formed from the noun :

pitan, to know, to perceive.

ȝe-pitan, to understand.

ȝiteȝian, to prophesy.

“ Adjectives composed of the ancient noun, and an additional syllable, or word :

pittig, wise, skilled, ingenious, prudent.

ȝe-pittig, knowing, wise, intelligent.

ȝe-pitlear, ignorant, foolish.

ȝe-pittig, intelligent, conscious.

ȝe-pitreoc, ill in mind, demoniac.

pitol, pittol, wise, knowing.

“ Secondary nouns, formed from the ancient noun and another noun :

pitedom, the knowledge of judgement, prediction.

ȝiteȝa, a prophet.

ȝiteȝung, prophecy.

ȝiteȝaga, a prophet.

ȝe-pitlearȝ, folly, madness.

ȝe-pit-loca, the mind.

ȝe-pitneȝȝe, witness.

ȝe-pitrcipe, witness.

ȝiteȝ-clofe, trifles.

pit-porð, the answer of the wise.

“ Nouns of more recent date, having been formed out of the adjectives :

ȝe-pit-ȝeocneȝ, insanity.

pitigdom, knowledge, wisdom, prescience.

pitolneȝȝe, knowledge, wisdom.

“ Secondary adjective, or one formed upon the secondary noun :

pitedomlic, prophetical.

“Conjunctions :

pitēdlice, } indeed, for, but, to wit.
pitōdlice, }

“Adverbs, formed from participles and adjectives :

pitēndlice, } knowingly ¹³.
pitētiglice, }

It may be further observed, that the Saxons, as well as the Greeks, had a language which by composition would, in the name, often express the nature of the thing. Ac *an oak*, copn *corn*; *a corn of the oak*, *an acorn*. Pneort-ſcype *a priest-shire, parish*. Monað-ſeoc *one who is sick every month, moon-sick, lunatic*. Eorð-gemet is the same as the Greek word Γεωμετρία, *Geometry, the measure of the earth*; from eorð *earth*, and gemet, *measure*. The Saxon word Lepim-cpæftig denotes one *skilful in numbers*, or an *arithmetician*; from zepim *number*, and cpæftig *crafty, knowing, skilful, &c.* The Saxon word is even more expressive than the Greek Αριθμετικος an *Arithmetician*. One whom we call, from the Greek, an Astronomer, Rhetorician, and a Grammarian, the Saxons most appropriately denominated Tungol-cpæftig, Spnæc-cpæftig, and Stær-cpæftig:—tungol is *a star*, spnæc is *speech*, and stær is *a letter*. *Death* is expressed by Laſt-zedal *soul-separation*.

The language as well as the sentiments of Mr. Ingram may be again adopted:—“That the Anglo-Saxon language has a peculiar share of importance and interest; that it is capable of elucidating the principles of grammatical science, and of leading us to a philosophical

¹³ See Turner's *History of the Anglo-Saxons*. 8vo. vol. i. page 578.

theory of language, has been sufficiently shown by the preceding remarks, but more fully by the ingenious author of the *Diversions of Purley*, and the accurate writer of *The History of the Anglo-Saxons*. Indeed, an exclusive attention to the more learned and refined languages has too frequently beguiled men of the greatest talents and erudition into very erroneous conclusions on philological subjects.

“ If we consult merely our own pleasure in reading, perhaps there cannot be a doubt, that every person of a classical taste and elegant turn of mind will be disposed to dedicate the greatest portion of his time to the immortal volumes of ancient Greece and Rome, and to the works of the best historians, statesmen, poets, and philosophers, of modern Europe: but, if we would acquire an enlarged and comprehensive view of the history of MAN; if we would trace his progress from ignorance to knowledge, from rudeness to refinement; if we would observe how his complicated improvements in speech have maintained an uniform correspondence with the gradual expansion of his mind; if we would remark how regularly his distinctive variety of words has increased in the same proportion as he has enlarged the circle of his ideas; if, from the investigation of these circumstances, we would endeavour to add to the public stock of information on a very abstruse but highly interesting subject, we must examine the written symbols of organic sounds adopted in the most remote ages and nations, and in the most rude as well as in the most refined periods of society; we must study the *comparative anatomy* of human language; we must dissect, we must analyse, we must disunite, and compare; we must descend from the gratifying spectacle of symmetry and proportion, to the most

minute combination of two or more component parts ; we must not only trace the operations of the human mind in the sublime flights of poetry, the copious streams of eloquence, and the abstruse paths of abstract science and philosophy ; we must also consider man in the infancy of society, and in the infancy of life ; we must divest him of his *eight* parts of speech, and hear him deliver his thoughts with little more assistance than that of a *noun* and a *verb* only ; we must tear from him, however reluctantly, that gaudy plumage, those borrowed wings, (*επεικε προσωρια*), composed of soft and beautiful feathers *hermetically* adjusted, by which he has been enabled to soar with triumphant glory to the highest regions of human fancy ! We must behold him a poor defenceless creature, surrounded with wants which he struggles to express, and agitated by sensations which he labours to communicate ! We shall then see how various causes, of a local, temporary, and arbitrary nature, have influenced his ideas, and the language in which he has embodied them. In this point of view, therefore, the language of our Saxon ancestors, of which some specimens remain of considerable antiquity, will appear highly interesting and important to the philosophical inquirer¹³."

It must be granted that the Saxon is not an original language, but it is of considerable antiquity. The Saxons were as far West as the Elbe in the days of Ptolemy¹⁴, A.D. 141. Their situation seems to indicate that they moved among the first tribes of the Teutonic emigrations, and, therefore, that they visited Europe as soon as any other Gothic tribe. There does not appear to be any

¹³ Ingram's *Inaugural Lecture on the Utility of Anglo-Saxon Literature, &c.* pp. 29—32.

¹⁴ Cl. Ptolemæus, *Geog.* lib. ii. c. 11.

evidence for the long received opinion that the Mœso-Gothic language preceded the Saxon. They seem to be more like sister languages, both descended from a Scythian, Teutonic, or Gothic parent: perhaps the Saxon is the older, and it is certainly of such importance that, without it, no one can fully enter into the vernacular idiom of the English language and other Northern tongues; for, from the same source as the Anglo-Saxon, flows the greatest part of almost every language in the North of Europe. The radical part of the modern English is of Gothic origin, while the terms of arts and sciences, and many words recently adopted by us, are derived from the Greek and Roman tongues. Thus, the rapid current of European eloquence may be considered as flowing directly from the Gothic fountain, receiving in its subsequent course a confluence of fructifying and limpid streams from the more genial climes of Greece and Rome.

If enough have not been already advanced on the excellence of the Anglo-Saxon language to recommend it to more general notice, the following remarks may show what inducements there are to the cultivation of Anglo-Saxon literature: these will be sufficiently strong, if the knowledge of Saxon be intimately connected with the original introduction and establishment of our present *language* and *laws*, our *liberty*, and our *religion*.

“ That no man can shine at the bar, in the senate, or in the pulpit, without a knowledge of Anglo-Saxon literature, it would be ridiculous to assert. But that a strong and steady light may be reflected from this quarter on many points of the municipal and common law, the theory of our political constitution, and the internal history of our religion, I trust no Englishman of the present day will venture to deny.

“ Where is the lawyer who will not derive an accession of solid information from a perusal of the Anglo-Saxon laws, published by Lambard, Wheloc, and Wilkins ? not to mention the various charters and legal instruments that are still extant, together with the ancient records of our county courts ; on the foundations of which is erected the whole superstructure of our forensic practice. What patriot is there, whose heart does not burn within him whilst he is reading the language in which the immortal Alfred and other Saxon kings composed the elements of our envied code of laws, and pourtrayed the grand outlines of our free constitution ?

“ When the divine contemplates a work so extraordinary as the translation of Venerable Bede’s *Ecclesiastical History*, as well as the various other works of piety translated by king Alfred into his native language, will he not be filled with additional admiration of that Providence, by which a wise and benevolent king was led, amidst the horrors and difficulties of continual warfare, to inform the manners, regulate the conduct, and enlighten the minds, of his rude and illiterate subjects ? The whole fabric of our laws, indeed, ecclesiastical as well as civil, is built on a Saxon foundation. The criminal law of every country undergoes considerable and frequent changes in the progress of national refinement ; but the structure of the civil code, and of municipal regulations, as well as the general complexion of the common law, continues, like the forms of government, to be maintained and supported in the same state for many ages. Accordingly we find, that, though many barbarous modes of punishment, adopted by our Saxon ancestors, have been long since abolished, yet the remains of their civil and municipal customs and regulations are still visible

in our cities, towns, and villages. We have an obvious and striking proof of this, even in our modern names of offices, terms of police, and titles of honour; as there is at this moment scarcely a civil magistrate or a parochial officer, from the highest denomination to the lowest, whose duty, rank, and qualifications, are not emphatically comprised in a Saxon appellation.

“ Nor ought we to omit to mention, that to our Saxon ancestors has been generally attributed that envied palladium of English liberty, the trial by jury. And, though the learned Dr. Hickes is of opinion that this celebrated form of juridical decision was not introduced into our courts of justice till the reign of Henry the Second, being brought, as he thinks, immediately from Normandy, and originally from Scandinavia; yet his elaborate examination of the subject seems only to prove, that the jurors, or arbitrators, were then first *limited* to the mysterious number TWELVE! For that this fundamental *principle* of justice regulated the public proceedings of our Saxon ancestors, is evident even from those very records and legal instruments that are quoted by Dr. Hickes, as well as from many others, in which *all* the freeholders and principal men of a county, forming, as it were, a *grand jury*, *not restricted in number*, are represented as meeting together, to hear and determine all causes whatever, whether of a public or personal nature. The same pure principle of practical equity has, from time immemorial, pervaded not only our great courts of justice, but also the inferior courts of our manorial lords, where all local matters are, or ought to be, according to ancient custom, regularly presented and adjusted by a jury of the principal landholders or copyholders, *not restricted to the number twelve*, forming what is called the *homage*. It is re-

markable, that when earl Godwin and his son Harold were cited to appear before Edward the Confessor at London, they were allowed the privilege of being *attended* by twelve men ; whilst their cause was tried and determined by an assembly of ALL the nobles. What essential difference is there in the trial of a nobleman of the present day, who is allowed every privilege consistent with the splendour of his rank, and is finally acquitted or condemned by a MAJORITY of the WHOLE HOUSE of which he is a member ? It appears then, that among our Saxon ancestors the affairs of individuals, particularly those of superior rank and dignity, were examined with as much attention and solemnity as the affairs of the nation ; and as the reigning monarch held his court at different places, or convened his elders and thanes for local as well as general purposes, the cause of an individual was often tried before the same *assembly of the wise* which regulated the concerns of the state. And so attentive were our Saxon kings to the liberties of the people, that they seem never to have transacted any business of importance without having previously consulted this *great assembly of the wise*, consisting of the elders and nobles who formed the grand council of the nation. Who does not perceive here the germ of the English Constitution, the spirit which guides the wisest and best of our kings, and the principle of our national pre-eminence ? What are our present parliaments, but the revival of the free and simple *witepa-gemotes* of our Saxon ancestors ? It is remarkable, indeed, that the establishment of this bulwark of our constitution is coeval with the destruction of Norman tyranny and the recovery of Saxon freedom ; for, however historians may differ with respect to the precise æra of the first assembling of a *parliament*, we may well

rest assured that there is nothing French or Norman in it but the name.

“ That the pure and holy religion which we profess can derive any assistance from the cultivation of Anglo-Saxon literature, some perhaps will be disposed to deny; yet the same persons must allow that the Anglo-Saxon language is of as much service to the cause of religion as *any other*; and, considered with a view to that system of religious discipline which was established at the Reformation,—as well as to the general history of the Christian church,—its utility will be confessed by many to be unquestionably great. In short, the various works of piety and devotion which are still extant in the Saxon language, not to mention the curious translations of the most material parts of the Old and New Testament, may be consulted with advantage by the theological student of the present day, as they satisfactorily show how far the doctrine and discipline of the Anglo-Saxon church agree with the present established religion ¹⁵.”

The advantages of cultivating the Anglo-Saxon language will be further evident, if we recollect that, in this tongue, many Manuscripts which are of great value are now shut up from the world in the libraries ¹⁶ of the

¹⁵ *Ingram's Inaugural Lecture*, p. 19—25.

¹⁶ “ Almost the whole stock of the kingdom came into three collections;—that of Archbishop Parker, given to *Bennet College* in Cambridge; Archbishop Laud's, given to the *Bodleian Library*; and that of Sir Robert Cotton, now the richest treasure of that noble library.”

—*Camden's Life*, prefixed to *Gibson's edition of the Britannia*.

In the magnificent collection of manuscripts of His Grace the Duke of Buckingham and Chandos at Stowe, are found several Saxon charters and manuscripts that precede the eleventh century. All these are particularly described by the learned Dr. O'Conor in his elaborate and valuable Catalogue of the Stowe Manuscripts.

learned, for want of a more general acquaintance with the Saxon.

The number of historical facts developed, and errors corrected, by Mr. Turner, in his *History of the Anglo-Saxons*, proves how indispensable a knowledge of the language is to an historian, particularly during the period of the Saxon dynasty in the island, whether his history relate to ecclesiastical or civil concerns.

Many inscriptions on monuments and coins, the utility of which none will question, cannot be understood without a knowledge of this tongue.

“ No person can doubt of the indispensable utility of Saxon literature in elucidating the topography and antiquities of our own island,—in explaining our proper names, and the origin of families,—in illustrating our provincial dialects and local customs; all which are the memorials of the ancient manners and characters of our ancestors; and without a knowledge of which every Englishman must be imperfectly acquainted with the history of his own country ¹⁷.”

Such being the importance of Anglo-Saxon literature, it may be proper to inquire what works have been written to facilitate the acquisition of the language; previously remarking, that the art of grammar was posterior to that of language: for language was not modelled by the rules of grammar, but grammar was formed from language. The Hebrew is thought to be the most ancient tongue; and yet there was no grammar of it till about A.D. 1040, when one was compiled by Rabbi Judah Chiug of Fez

¹⁷ Ingram's *Lecture*, p. 28: and for a more full account of the utility of Saxon, see Hickes's *Dissertatio Epistolaris*. See also Dr. Silver's interesting *Lecture on the Study of Anglo-Saxon*, Oxford, 1822.

in Africa¹⁸. The Greeks and Romans had grammarians many centuries before the Jews, but not till long after their languages had flourished and become copious. Plato, who lived in the fourth century before the Christian æra, was the first that considered grammar: Aristotle, the first that wrote upon it, and reduced it to an art: and Epicurus, the first that publicly taught it among the Greeks¹⁹. According to Suetonius, the art of grammar was first brought to Rome, between the second and third *Punic* war, about 170 years B.C., by Crates Mallotes, the ambassador from king Attalus to the Roman Senate²⁰.

The Gothic languages were not reduced to the form of grammar till some centuries after the Christian æra. The first grammatical work we have in Saxon is a Latin grammar written in the tenth century by Ælfric an abbot: this is probably the same Ælfric who was afterwards archbishop of Canterbury. The work chiefly consists of extracts from Priscian and Donatus, translated into Saxon for the use of those Saxon youths who were studying Latin. It was published in folio at Oxford 1659, at the end of Somner's *Dictionary*, with this title, “ÆLFRICI, Abbatis sui temporis dignissimi, Grammatici vulgo dicti, Grammatica Latino-Saxonica; una cum ejusdem Ælfrici Glossario Latino-Saxonico. Utrumque ante annos plus minus septingentos scriptis mandatum, in gratiam linguae Anglo-Saxonice studiosorum, nunc primum in lucem edidit GULIEL. SOMNERUS Cantuarien.”

¹⁸ See *Vossius, De Arte Grammatica*, lib. i. c. 4. and Bishop Wilkins's *Essay towards a Real Character and a Philosophical Language*, p. 19.

¹⁹ *Vossius*, lib. i. cap. 3; *Polydor. Virgil*, lib. i. cap. 7; and Wilkins's *Essay*, p. 20.

²⁰ See Wilkins's *Essay towards a Real Character, &c.* p. 20.

1. The first Anglo-Saxon Grammar ever published was the following, in 4to, at Oxford: *Institutiones Grammaticæ Anglo-Saxonice, et Mæso-Gothicæ, Auctore GEORGIO HICKESIO, Ecclesiæ Anglicanæ Presbytero. Grammatica Islandica RUNOLPHI JONÆ. Catalogus Librorum Septentrionalium. Accedit EDWARDI BERNARDI Etymologicon Britannicum. Oxoniæ e Theatro Sheldoniano, 1689. Typis Junianis.*

In the Preface, Dr. Hickes mentions a Saxon Grammar in manuscript, by Jocelin, which could not be found. That there was a Grammar is evident, from the Index of it, which still remains in the Bodleian Library²¹. In the same library there are a few loose sheets, with some forms of Declensions, by the learned Mareschal²². These are nearly all that can be found: Dr. Hickes may, therefore, be considered the first who reduced the Saxon language to the form of Grammar.

2. In 1705, at the same place, an enlarged edition of the preceding Grammar was published, in folio. It was so much enlarged and improved, as to be considered a new work; it had, therefore, this title;

Linguarum Vett. Septentrionalium Thesaurus Grammatico-Criticus et Archæologicus. Auctore GEORGIO HICKESIO, S. T. P.

Whether bound in 2 or 3 vols., the arrangement of the work is as follows:

²¹ The Title is *Dictionariolum, sive Index Alphabeticus Vocabulorum Saxoniarum (nifallor) omnium, quas complectitur Grammatica clarissimi viri Domini JOHANNIS JOSSELINI.—Item alias Index, &c.* See Wanley's Catalogue, p. 101. and Hickes's Preface, p. 1.

²² *Grammaticalia quædam Anglo-Saxonica per D. THOMAM MARESCHALLUM in solutis schedis scripta, et inter codd. ejus MSS. reposita.* Wanley, p. 102.

- I. *Pars Prima, seu Institutiones Grammaticæ Anglo-Saxonice et Maeso-Gothicæ.* pp. 235.
- II. *Ejusdem Pars Secunda, seu Institutiones Grammaticæ Franco-Theotiscae.* pp. 111.
- III. *Ejusdem Pars Tertia, seu Grammaticæ Islandicæ Rudimenta.* pp. 92.
- IV. *De Litteraturæ Septentrionalis Utilitate, sive de Linguarum Vett. Septentrionalium Usu Dissertatio Epistolaris, cum Numismatibus Saxoniciis.* pp. 188.
- V. *Antiquæ Literaturæ Septentrionalis Liber alter, seu Librorum vett. Septentrionalium &c. Catalogus Historico-Criticus &c.* pp. 326. *Cum totius operis sex Indicibus.*

This is a very valuable and splendid work, that manifests the indefatigable industry and extensive learning of Dr. Hickes, and of Mr. Wanley who wrote the *Liber alter*, containing a Catalogue of the Saxon books and charters that he found in our libraries. The whole work is enriched with many valuable plates, fac-similes of manuscripts, and every illustration desirable in such a work.

3. Soon after the appearance of Dr. Hickes's great and learned work, the Rev. E. Thwaites, of Queen's College*,

* “The restorer of the knowledge of the *Septentrional* languages in England was Mr. Francis Junius, the son of Mr. Francis Junius the theologian of Heidelberg; (for an account of Daye, the first Saxon printer in England, see Introduction p. 12, note¹⁷;) and Mr. Junius, though a foreigner, must with us have preference; for the *Gothic and Saxon Gospels* published by Dr. Mareschal (Mr. Junius, who was Dr. Mareschal's instructor, must sustain no injury by our attributing to one, a joint work of both, printed with the types and at the charge of Mr. Junius,) were printed at Dort, and Dr. Mareschal brought no new types into the kingdom: but in the year 1654 Mr. Junius, being then at Amsterdam, procured a set of ‘*Saxon*’ types to be cut, matriculated, and cast, thinking himself enabled by some good subsidyes which he had met with in Germany to add some-

Oxford, published in 8vo a small Grammar without his name: *Grammatica Anglo-Saxonica ex Hickesiano*

thing to that which had been before done by Melchior Goldastus and Marquardus Freherus in Francic and Alemannic antiquity,' as he says in a letter to Mr. Selden, a copy of which may be seen in the Preface to Dr. Hickes's *Thesaurus*.

"These types Mr. Janius brought with him into England, and with them types for the Gothic, Runic, Danish, Islandic, Greek, Roman, Italic, and English, (the English of a very pretty face,) all cast to a pica body that they might stand together: but he brought the letter only, without punches or matrices, and in the year 1677 gave them with a fount of English *Swedish* to the University of Oxford, where they now are. [The author afterwards, p. 44, says that Mr. Junius brought the matrices, and gave them to the University.]

"In the mean time Mr. Dodsworth and Sir William Dugdale had published the *Monasticon*, and Mr. Somner his *Saxon Dictionary*, which was printed at Oxford in the year 1659 with the University types, though Mr. Somner had from the death of Mr. Wheelock enjoyed, and did then enjoy, the salary appertaining to the Saxon lecture founded at Cambridge by Sir Henry Spelman: for which the most probable reason we can assign, is this: that the University of Cambridge had not letter suited to the purpose: for though Mr. Wheelock's edition of *Bede's Ecclesiastical History* published in 1644 was printed at Cambridge, it was printed on a type too large for a Dictionary." *Dissertation on English Typographical Founders*, by EDWARD ROWE MORES, A.M. & A.S.S. p. 15.

"The study of these languages, after the death of Mr. Junius, was cultivated with greater ardour through the means and by the labour of Dr. Hickes, who having received the tincture from Dr. Mareschal rector of Lincoln College, of which college Dr. Hickes was fellow, was excited by Bishop Fell to the publication of the *Institutiones Grammat. Anglo-Saxonicae et Mæso-Gothicae*, printed at Oxford in 1689: but the Doctor after the Revolution entered into the inmost recesses of the *Borealian* languages, instigated thereunto principally by Dr. Kennet, that Dr. Hickes's mind and pen might be diverted from the politics of the time. Dr. Hickes was a Nonjuror, Dr. Kennet a Whig, afterwards Bishop of Peterborough." p. 26.

"In Dr. Hickes's time there was as it were a profluvium of *Saxonists* springing all from the same fountain; The Queen's College in

Linguarum Septentrionalium Thesauro excerpta. Oxonie, 1711. This little work only extends to 48 octavo pages; but being closely printed, it contains most of what is necessary for the young Saxon student; and, for the alphabetical arrangement of the irregular verbs, and some other particulars, it is a more practical and convenient work for a learner than Dr. Hickes's large Thesaurus.

4. The next Grammar, compiled from the works of Dr. Hickes and Mr. Thwaites, was published with the following title: *The Rudiments of Grammar for the English-Saxon Tongue; first given in English, with an Apology for the Study of Northern Antiquities, being very useful towards the understanding our Ancient English Poets, and other Writers.* By ELIZABETH

the University of Oxford, the nursing mother of *Arctoans*,—and of us; who are joyful upon every remembrance to make acknowledgement of love unfeigned to the House of Eglesfield. Bishop Tanner, Bishop Nicolson, Bishop Gibson, Mr. Thwaites, Mr. Elstob, Mr. Benson, Mr. Rawlinson, were the lights of Anglo-Saxonic literature: Mr. Thwaites the principal, the accurate editor of the Saxon *Heptateuch*. With them must be numbered Dr. William Hopkins, canon of Worcester, Mr. Humphrey Wanley (of Univ. College, we think, author of the historical and critical Catalogue of the *Septentrional MSS.* remaining in England, which makes the latter part of Dr. Hickes's *Thesaurus*) librarian to the Earl of Oxford, and son of the Rev. Nathaniel Wanley,—and a young lady Miss Eliz. Elstob the sister of Mr. Elstob, and the *indefessa comes* of his studies; a female student in the University. This lady procured a fount of Saxon to be cut according to her own delineation from MSS., which was afterwards presented by Mr. Bowyer to the Clarendonian.”—“ Her portrait may be seen in the Initial G of the English Saxon Homily on the Birth-day of St. Gregory.”—Mores's *Dissertation*, p. 27—30.

The types used in this Grammar are those of Messrs. Fry, with some additions and alterations made under the direction of Messrs. R. and A. Taylor for Mr. Ingram's edition of the Saxon Chronicle, which is shortly to appear.

ELSTOB. Small 4to. London, 1715. This was the first Saxon Grammar that was published in English.

5. In 1726 a very short and imperfect Saxon Grammar appeared in a collection of Grammars, with this title : *An Introduction to an English Grammar, containing I. A Compendious Way to master any Language in the World. II. A Particular Account of Eastern Tongues, &c. III. A Dissertation on the Saxon. IV. A Grammar of it, being No. X. of the Complete Linguist; or Universal Grammar.* By J. HENLEY, M.A. The preface extends to xxxv pages, in which there is a History of the Gothic tongues, and some other particulars, on which, for correctness, much dependence cannot be placed. The Grammar contains 61 pages, and is a very imperfect abstract of Hickes.

6. Mr. Lye wrote a valuable Saxon Grammar, which he prefixed to his edition of *JUNII Etymologicum Anglicanum*. The title of the whole work runs thus : *FRANCISCI JUNII FRANCISCI filii Etymologicum Anglicanum. Ex autographo descriptis et accessionibus permultis auctum edidit EDWARDUS LYE, A.M. Ecclesiæ parochialis de Yardley-Hastings in agro Northamptonensi Rector. Præmittuntur Vita Auctoris et Grammatica Anglo-Saxonica.* Oxonii 1743. Folio. No notice can here be taken of the Dictionary ; but of the Grammar prefixed to it, the author remarks, “ Præmisi Grammaticam Anglo-Saxoniam. Cl Edwardus Thwaites olim Collegii Reginensis Socius et Linguæ Græcae Professor Grammaticam ex Hickesiano Thesauro excerptam evulgavit. Hanc ego in auctarium dedi multis partibus emendatiorem, præsertim ubi nominum declinationes tractantur, et orationis constructio sive Syntaxis. Hæc

valde mihi videbatur desiderari, illæ numero abundare; quapropter illas intra terminos definivi, et pro septem tres tantum posui." The alterations in this Grammar are very judicious; they are real improvements, which were made in a long and close attention to the language. The author's critical knowledge of Saxon will be evident, upon examining the Grammar, as well as the Dictionary which was compiled by him and afterwards published by the Rev. Owen Manning in 1772.

7. The title of Mr. Lye's work just mentioned, is *Dictionarium Saxonico et Gothico-Latinum. Auctore EDVARDO LYSE, A.M. Rectore de Yardley-Hastings in agro Northantoniensi. Accedunt Fragmenta Versionis Ulphilanæ, necnon Opuscula quædam Anglo-Saxonica. Edidit, nonnullis vocabulis auxit, plurimis exemplis illustravit, et Grammaticam utriusque Linguæ præmisit, OWEN MANNING, S. T. P. Canon. Lincoln.; Vicarius de Godelming, et Rector de Peperharow in agro Surreiensi; necnon Reg. Societ. et Reg. Societ. Antiqu. Lond. Socius.* Londini 1772, in 2 vol. Folio. The Anglo-Saxon and Mœso-Gothic Grammars prefixed by Mr. Manning are more systematic and regular than the six preceding; but they contain little that is not found in the works of his predecessors.

8. The following Grammar has been recently published in Danish: *Angelsæksisk Sproglære tilligemed en kort Læsebog ved R. K. RASK.* Stockholm 1817. Or, *An Anglo-Saxon Grammar, together with a short Praxis.* By R. K. RASK.—This is an original and useful work. The author has manifested a considerable depth of research, and has formed his Grammar on the plan of other Northern languages, with most of which

he appears intimately acquainted. He has given an abstract of Saxon poetry, and a small *Praxis*, with short notes.

In 1819 appeared *The Elements of Anglo-Saxon Grammar; to which are added a Praxis and Vocabulary*. By the Rev. J. L. Sisson, M.A. of Clare Hall, Cambridge. This is a small work of only 84 pages in 12mo, on the plan of Hickes. The author introduces his work by observing, “The following pages have been compiled with a view of offering to the public, in a compressed form, the principal parts of Dr. Hickes’s Anglo-Saxon Grammar.” The author, however, has followed Manning in the declensions of nouns, and some other particulars. He remarks further, “In the arrangement, the plan of Dr. Valpy’s excellent Latin Grammar has been adhered to, as closely as the peculiarities of the two languages would permit.”

While the merit of the eight preceding Grammars, and especially of Hickes’s learned *Thesaurus*, is fully admitted; it must be acknowledged, that, with the exception of Mr. Rask’s Grammar, they follow too closely the form of the Latin language. Instead of being Grammars formed on the true Anglo-Saxon idiom, are they not rather modelled according to the principles and form of the Roman tongue?—The present is an attempt to divest the Saxon Grammar of the useless Latin incumbrances, put upon it by preceding writers, and to offer one formed on the true genius and structure of the original Saxon. With this view, the work commences with an Introduction on the origin of alphabetical writing, and the gradual formation of the Saxon alphabet from the Phœnician. The nature and power of letters are fully treated of in Orthography. In Etymology, the seven declensions have been

reduced to three: no cases, moods, or tenses, have been admitted, but when there is a real variation in the termination. The Syntax treats first of Sentences, then of Concord, and thirdly of Government. In Prosody is collected the substance of what has been written on the intricate subject of Anglo-Saxon versification. The substance of the first part is entirely taken from *The History of the Anglo-Saxons*, by S. Turner, Esq. F.A.S. and, in some cases, almost verbatim. In the remainder of Prosody the author is very much indebted to the Rev. J. J. Conybeare's remarks, and to Mr. Rask's Saxon Grammar, as well as to Mr. Turner. He has embodied in the text most of Mr. Conybeare's communication to the Society of Antiquaries, and comprised the substance of Mr. Rask's work in the notes, constantly referring the inquisitive student to the source from which his information has been drawn. He is aware that some may consider the Prosody too diffuse, while others may deem it defective. Defects will, no doubt, be observed, and redundancies detected; but the author hopes for the indulgence of Saxon scholars, when they recollect that this is the first time any regular Saxon Prosody has appeared in an English dress. The observations on the Dialects may tend to show how the present English language is derived from the Saxon. A very literal translation is given to the extracts in the Praxis, to render a constant application to a dictionary unnecessary. In the quotations from Boethius, Mr. Turner's translation has been generally adopted.

The text will be found to contain most of what is necessary for a grammatical acquaintance with the Saxon, even by those who are unacquainted with any language except the English: and the notes to comprehend a va-

riety of curious and useful matter on the origin and structure of the Anglo-Saxon and the modern English language. Though on doubtful points continued reference has been made to our best philological writers and grammarians, Wallis, Wilkins, Harris, Monboddo, Tooke, Crombie, Grant, and others ; yet some notes of minor importance have been added, with a desire of making the path plain and easy to the most inexperienced student. It is, however, strongly recommended that those who are beginning to study Saxon, will not bewilder themselves by attending too much to the copious notes ; for, if the text do not contain every particular, it comprehends all that is absolutely necessary, till a very considerable progress has been made in the language.

It is to the liberal spirit of our Gothic ancestors that the female sex owe their present important and independent rank in society. Amongst the Anglo-Saxons “their safety, their liberty, and their property were protected by express laws : they possessed all that sweet influence which, while the human heart is responsive to the touch of love, they will ever retain in those countries which have the wisdom and urbanity to treat them as equal, intelligent, and independent beings”. Perhaps, therefore, the present work will not be quite uninteresting to the female sex.

Some ladies, who are an ornament to their sex, and who are most successfully exerting their talents in the diffusion of useful knowledge, have studied Saxon with evident advantage. Were it not for the retiring modesty of an amiable female, whose highest pleasure is derived from conferring a benefit unobserved, the author would be

²³ See Turner's *History of the Anglo-Saxons*, 8vo. vol. iii. p. 78.

gratified to record the name of the accomplished lady to whom we have been recently indebted for the first English translation of the Saxon Chronicle ; especially as she is of a family very much distinguished by the devotion of its members to every good and useful work. Let it be remembered to the honour of her sex, that the first Anglo-Saxon Grammar written in English was by the learned Mrs. Elstob, who is also celebrated as the translator of the Anglo-Saxon Homily on the birth-day of St. Gregory²⁴.

The author of these Elements has much pleasure in specifying to whom he is indebted, for occasional hints or more regular assistance, during the progress of this work. He must first acknowledge his obligations to Edward Johnstone, M.D. of Edgbaston Hall, near Birmingham, and Mrs. Webb, for the confidential manner in which they intrusted to him the valuable MSS. of the late Rev. J. Webb²⁵ of Birmingham ; allowing him the

²⁴ Gregory was a Roman Pontiff, who, in the sixth century, caused the Gospel to be first preached amongst our Pagan ancestors.

²⁵ Though a regular biographical account of Mr. Webb might be a little out of place in a work like the present, yet the Author hopes he shall be excused in extracting the following particulars respecting him from a memoir by the Rev. W. H. Rowe of Weymouth ; especially as they give some account of the commencement and progress of his Saxon studies : they will also show what inducement Mr. Webb had to direct his manuscripts to be presented to Dr. Johnstone.

“ Disappointed by sickness in the ministry of the Gospel, Mr. Webb’s first and ardent choice, he was induced to engage in the education of youth ; and from this circumstance, his attention was principally directed to lingual research. To this he devoted the leisure which his engagements in the school-room, and the repose claimed by an enfeebled frame, would allow. During the last three years of his life, his studies were chiefly directed to a topic connected with classical literature, that does not receive general, and perhaps not such marked attention as it deserves. This was an investigation of the English lan-

uprestrained use of them. Mr. Webb was preparing several works for the press, and he had collected much matter for them. Amongst these was an Anglo-Saxon

guage in its Anglo-Saxon and Gothic sources. He began late ; but, possessing a mind which would have excelled in any pursuit that allowed room for the exertion of its strength, he conducted the study with all that enthusiasm which makes difficulties but the occasion of new exertions and accelerated progress."

Connected with the present work, there is one circumstance mentioned by Mr. Rowe which cannot be omitted. "This was the intimacy formed with his physician, Dr. Edward Johnstone, a gentleman uniting great urbanity of manners with extensive classical knowledge. His professional attentions were exemplary and unremitting. His prompt attendance, the tenderness of his sympathy, and kind watchfulness to the last moment, cannot be erased from the grateful remembrance of the widow of my friend. But while the medical skill of this gentleman greatly contributed to hold in check the progress of disease, the friendship of a person of literary taste, congenial with his own, was no less serviceable to support a buoyancy of spirits under the accumulating load of disease.

"It was, I believe, in the autumn of 1811 that Mr. Webb was first introduced to this gentleman's society. He had consulted him on professional subjects, which led to the placing of his eldest son under Mr. Webb's care. The intimacy increased, and continued to furnish Mr. Webb with one of the most interesting sources of pleasure from human society, which he enjoyed during the last few years of his life.

"It was in the beginning of September 1814 that a disease took place, which sunk him into the shades of death, October 11th 1814, at the age of 35."

This amiable young man had the following works in his notes of *Agenda* :

1. A Grammar of the primitive, intermediate, and modern English tongue. The primitive or Anglo-Saxon to be made as complete as possible ; the intermediate to consist principally of such notices of the progress and changes of the languages, as may be necessary to elucidate and correct the other two.

2. Dictionary of Anglo-Saxon.

Either a reprint of Somner, Lye and Manning, or a methodical work something like Mair's *Tyro's Dictionary*, with an *Index*.

Grammar, left in a very imperfect state. Most of the curious materials collected by Mr. Webb were found useless. The Author is, however, indebted to the manuscripts for part of Orthography, some lists of Adverbs, and the substance of many notes. Some notes are given entire, of which notice is generally taken in the work; others are considerably altered, and given without spe-

3. Reprint of Anglo-Saxon works in English characters.

Saxon Gospels.

Heptateuch. Psalter.

Laws.

Alfred's Works.

Chronicle.

4. Orthographical Collections, illustrative of the Grammatical History of the English Language, from the Norman Conquest to the Age of Milton. In two Parts.

Part I. Tracing the language upwards to its earliest period, 1 vol.

Part II. Tracing the language downwards from its earliest period, 2 vols.

Subdivision of Part II : English before Wickliffe ; from Wickliffe to the Reformation ; from the Reformation to "Paradise Lost."

5. Grammar of the Mæso-Gothic.

6. Gothic Dictionary.

7. Gothic Gospels in English characters.

8. Gothic, Anglo-Saxon, Wickliffe's and Tyndal's Gospels in four parallel columns in the English character.

Mr. Webb's manuscripts were sent to the Author, September 30th 1820, in the following state.

No. 1. For the *Anglo-Saxon Grammar*, considerable preparations are made ; for the *Intermediate*, a few notes are found ; for the *Modern English* there is no preparation.

No. 4. Very extensive extracts properly arranged are made for this work.

No. 5. Part of this Grammar is prepared, but chiefly on scraps of paper.

No. 7. Gothic Gospels transcribed in modern characters.

For Nos. 2, 3, 6, 8 no preparation is made.

cific reference. The same liberty has been taken with extracts from works that have been published. When additional observations have been made, or some sentences altered, reference has commonly been made only to the author, without specific marks of quotation, though many sentences may be in the very words of the original.

The Author is not only indebted to the printed works of some of the most eminent Saxon scholars for much valuable information, but for their epistolary communications during the progress of this Grammar. Amongst these he ought to name Sharon Turner, Esq. F.A.S., The Rev. J. J. Conybeare, A.M. late professor of Poetry at Oxford, and the Rev. J. Ingram, late Anglo-Saxon professor in the same University²⁶.

Here he ought to notice the important assistance of the Rev. W. Pulling²⁷, A.M. F.L.S. of Sidney Sussex

²⁶ By the laborious and successful researches of Mr. Turner, “a taste for the history and remains of our great ancestors has revived, and is visibly increasing.” In 1799 the first fruits of his indefatigable exertions were given to the public in his valuable “History of the Anglo-Saxons,” an historical work, which for impartiality, and a continued reference to original documents, has never been surpassed, and not often equalled. The Rev. J. Ingram and the Rev. J. Conybeare with no common zeal and success have used their exertions to promote the study of Anglo-Saxon literature; the former, in his elegant and valuable “Inaugural Lecture on the Utility of Anglo-Saxon Literature, &c.” 4to, pp. 112, Oxford 1807; from whom we are daily expecting an English translation of the Saxon Chronicle, accompanied with a much enlarged and improved text of the Saxon;—and the latter in his learned Communications on the Saxon Versification, to the Society of Antiquaries, printed in the 17th vol. of the *Archæologia*, 1814. The lovers of Saxon literature may shortly expect to be highly gratified by the appearance of Mr. Conybeare’s “Illustrations of Anglo-Saxon, Early English, and Norman French Poetry.”

²⁷ The talent of this gentleman, for the acquisition of languages,

College, Cambridge, for his assistance in translating from the Danish, Rask's "*Angelsaksisk Sproglære*," and for elucidating some obscurities.

He should reproach himself with ingratitude, were he not to mention his obligation to T. W. Kaye, Esq. Barrister at Law, of the Middle Temple, for his very kind attention in examining some quotations from works to which the author could not have access, and for various useful observations.

His thanks are also due to Mr. Richard Taylor, F.L.S. for his judicious remarks, and for his great attention in inspecting the proof sheets.

Some readers may probably charge the author with sterility of invention and plainness of expression; in reference to which he has only to remark, that he has faithfully laid before the public the result of his grammatical inquiries, expressed in plain and intelligible language. An inflated diction neither suited his genius nor his subject. It has been his continued endeavour to keep in view the important rule of Quintilian: "Non ut intelligere possit, sed ne omnino possit non intelligere cutandum^{**}." That the author may have failed even in this instance, as well as in other particulars, he has reason to fear, because the work has been composed at different intervals of leisure, and often amidst the anxieties and distraction of a laborious profession. This, however, he

is not only well known to his friends, but his correct knowledge of Danish has been particularly manifested to the public by his "Select Sermons with appropriate Prayers translated from the original Danish of Dr. Nicolay Edinger Balle, Court Chaplain, and Regius Professor of Divinity at Copenhagen." This volume appeared in 1819, and was well spoken of by some of the most respectable Reviewers.

^{**} *Inst. lib. viii. cap. 4.*

can affirm, that he has spared no pains to lay before the young Saxonist a plain and comprehensive Saxon Grammar; and, in the Notes, to satisfy the inquiries of the more advanced student. Where satisfaction could not be obtained, the nearest approximation to truth has been attempted, by what appeared to the author rational conjecture; the reasonableness or fallacy of which must, however, be left to the judgement of others, who are both better able to determine and less concerned in the issue. The author has no favourite hypothesis to support: his sole object has been to give a rational account of the formation and structure of the Anglo-Saxon and English languages.

He is conscious that in the Notes opinions have often been given, when they do not always appear to be well supported. In such, and indeed in all cases, he invites liberal criticism, being assured that, by the collision of opposite opinions, new light, if not truth, is often elicited; and should this be the case, he will have cause to rejoice, whether it be produced by himself, or by a more successful inquirer.

Though some may still neglect, and probably even despise, the works of our ancestors, and every attempt to bring their language into notice; yet those who admire with the author the sterling sense of their nervous productions, though in a humble garb, will not disregard the present work; they will rather receive it with gratitude, as a faithful guide to the treasures of wisdom and piety, still hidden in the temple of liberty and independence erected by the Saxons;—a temple, not of Roman or Grecian symmetry of architecture, but of the wilder Gothic, which ever attracts the attention, and generally ensures the approbation, of every beholder.

ERRATA.

Page	Line	
18,	17, <i>for</i> <i>byst</i>	read <i>bist</i>
25,	32, — <i>Iareχaſi</i>	— <i>Iareχaſi</i>
31,	32, — <i>curant</i>	— <i>curavit</i>
36,	20, — <i>Kimmerians</i>	— <i>Kimmerian</i>
36,	23, — <i>Kimmerian</i>	— <i>Kimmerians</i>
38,	18, — <i>These Gothic characters</i>	— <i>The modern Gothic characters succeeded, which</i>
38,	27, — <i>Gothic</i>	— <i>Greek, Latin and Gothic</i>
62,	18, — <i>See Note to the 2nd</i>	— <i>See Note 2 to the 1st</i>
62,	47, — <i>Sect. 57</i>	— <i>Sect. 60</i>
67,	25, — <i>kno walso</i>	— <i>know also</i>
70,	5, — <i>or pronoun</i>	— <i>and pronoun</i>
85,	16, — <i>nt a s a mith</i>	— <i>not a smith</i>
127,	37, — <i>page 4</i>	— <i>page 94</i>
128,	28-31, — <i>Tig</i>	— <i>-tig</i>
132,	26, — <i>yrge lupob</i>	— <i>yr galupob</i>
163,	26, — <i>It</i>	— <i>bit</i>
195,	26, — <i>accusative cases</i>	— <i>nouns</i>
214,	26, — <i>Note 14</i>	— <i>page 222 Note 14</i>
216,	27 & 33, } <i>Scalda</i>	— { <i>Poem of the Scyldings, or Beo-wulf</i>
217,	16, } <i>Scalda</i>	— 10th line—4th of the.
241,	34, — 11th line—3rd of the	— before the same word
41,	25, — <i>before the same words</i>	— <i>Lieycy</i>
88,	3, — <i>Lieycy</i>	— <i>of themselves.</i>
114,	11 & 14, — <i>of they themselves</i>	

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ABBREVIATIONS.

D. S. or Dan.-Sax. stands for Dano-Saxon.
Ice. or Isl. ————— Icelandie.
N. S. or Nor.-Sax. ————— Norman-Saxon.

Elements of Saxon Grammar.

INTRODUCTION.

The origin of alphabetic writing, and a deduction of the Saxon and other European letters from the Samaritan, with copies of inscriptions, facsimiles of manuscripts, &c.

SPEECH is the power of expressing our thoughts by words. These words are articulate sounds, used by common consent as the signs or representatives of our ideas. Thus, by oral sounds, our ideas or thoughts are rendered audible, and are conveyed to the minds of those who are present; but, by oral language alone, no communication can be made with those who are absent.

After some time, words were reduced to their simple articulate sounds, and marks or letters were invented to denote those sounds. Hence, letters are marks for certain sounds; and, by a combination of these elementary marks or letters, all words, or signs of thoughts, are made visible in writing, and again transferred from the eye to the mind¹. By oral language, we can only commu-

¹ When we read, the ideas of the author are impressed upon our minds, by the *marks* for sounds, through the medium of sight; and these ideas are impressed upon the minds of the auditors through the sense of hearing. On the other hand, when we dictate to an amanuensis, our *ideas* are conveyed to him through the medium of sounds significant, which he draws into vision, by the means of *marks significant of those sounds*. Astle's *Origin and Progress of Writing*, p. 24.

nicate our thoughts to those who are present ; but, by the wonderful invention of written language, we can convey our thoughts to the most distant regions as well as to future generations.

Many great and learned men have been so sensible of the difficulty of accounting for the invention of writing, by which the various conceptions of the mind are exhibited to the sight by a small number of elementary characters or letters, that they have supposed it to be of Divine origin^{*}.

2. They say, As there is no certain evidence of the existence or use of regular alphabetical characters before the days of Moses, or any thing written in such characters prior to the giving of the law on mount Sinai B.C. 1491 ; and, as then, God is said to have written the Decalogue with his own finger[†], and as, after this time, writing is always mentioned when a suitable occasion offers, it is concluded, that God himself first taught man the use of alphabetical characters.

3. Others, thinking that such an opinion is warranted neither by scripture nor reason, have considered themselves at liberty to pursue their inquiry into the origin of letters, as far as history will carry them. They say, the imperfection of every alphabet, not excepting the Hebrew, seems to show, that alphabetical writing was not the work of Divine skill. Besides, had there been a Divine alphabet, it would, from its excellence, soon have established

* Of this opinion were St. Cyril, Clement of Alexandria, Eusebius, and others among the Fathers ; and Mr. Bryant, Mr. Costard, Dr. A. Clarke, with many others among the moderns. See *St. Cyril against Julian*, book viii., *Euseb. Evang. lib. ix. cap. 7*, Bryant's *Mythology*, and Dr. Clarke's *Bibliographical Miscel.*

† The following quotations are given as proofs that the Decalogue was not written by *command*, but by the *hand* of God himself. Exod. xxiv. 12. *A law and commandments which I have written* : חֲווֹתָה וְמְצָוָה אֲשֶׁר כְּתָבָתִי. —Exod. xxxi. 18. *Written with the FINGER of God* : כְּתָבָתִ בְּאַצְבָּע אֱלֹהִים. —Exod. xxxii. 16. *And the writing was the WRITING of GOD* : וְמֵקְטֵב מְכַתֵּב אֱלֹהִים.

itself in the world. Relative to the subject before us, they would suggest, that the Saxons, being an uncultivated and warlike people, living by the acquisitions of the sword, did not attend to literary pursuits. It is affirmed that when they came into Britain under Hengist and Horsa, in A.D. 449, they were not even acquainted with letters⁴. From the coming of Julius Cæsar about 55 B.C. to the time of the Romans leaving Britain in A.D. 409, the Romans must have communicated much information to the ancient inhabitants. The intercourse that existed between them and the Britons would naturally make their letters as familiar to the eye as their language was to the ear. The Saxons, then, not having a knowledge of letters when they came into this island, derived them from the Roman remains existing in Britain when they arrived.

The most respectable authorities, both ancient and modern⁵, are generally agreed that the Roman letters were derived from the Grecian, probably from the Greeks of Attica. The Attic alphabet was from the improved Ionian.

⁴ What was the form of the Saxon language about the year 450, when they first entered Britain, cannot now be known. They seem to have been a people without learning, and very probably without any alphabet: their speech, therefore, having been always cursory and extemporaneous, must have been artless and unconnected, without any modes of transition or involution of clauses: which abruptness and inconnexion may be observed even in their later writings. This barbarity may be supposed to have continued during their wars with the Britons, which for a time left them no leisure for softer studies; nor is there any reason for supposing it abated, till the year 570, when Augustin came from Rome to convert them to Christianity.

The Christian religion always implies or produces a certain degree of civility and learning: the Saxons then became gradually acquainted with the Roman language, and so gained, from time to time, some knowledge and elegance, till in three centuries they had formed a language capable of expressing all the sentiments of a civilized people. —Todd's *Pref. to Johnson's Dict.* p. xxx.

⁵ Pliny, lib. vii. c. 58, says, *Veteres Graecas fuisse easdem penè quæ nunc sunt Latinæ*. Tacitus also affirms, *Annal. lib. ii.*, *Et forma literis Latinis, quæ veterissimis Græcorum.*

But it may be asked, How was the knowledge of letters communicated to the Ionians? Ionia being a Greek province in Asia, near Phoenicia, it is said that the Ionians first acquired a knowledge of letters from the trading intercourse they had with the Phœnicians, Canaanites, ancient Hebrews, or Samaritans; for the languages and letters of these people, as well as the Carthaginians, Chaldeans, and Syrians, if not exactly the same originally, were nearly allied. These Phœnicians or Canaanites were denominated Pelasgi, from the word $\pi\epsilon\lambda\alpha\gamma\iota\omega\iota$, *wanderers by sea*; because, induced by the advantages of trade, they passed from one country to another⁶. These Phœnician Pelasgi settled colonies very early in Ionia, Greece, and the islands in the Ægean sea. There is some proof⁷ that Taaut the son of Mizraim invented letters in Phoenicia. This invention took place 10 years before the migration of Mizraim into Egypt, or about 2178 B.C. The written annals of mankind, transmitted to us, will not enable us to trace the knowledge of letters beyond this period, though it is no proof that they were not in use in preceding ages.

Having thus attempted to trace letters to their source at a very early date among the Phœnicians, Canaanites, ancient Hebrews, or Samaritans, we shall endeavour to retrace our steps, deducing every alphabet from that used by the inventors, and corroborating the statements by plates, showing the similarity of the derived letters to the original Samaritan.

It is not asserted that without exception all alphabets are derived from one; yet it is generally allowed, that by far the greater part of those used in the various parts of the globe was from the Phœnician.

4. Besides many other oriental alphabets, the He-

⁶ Dr. Jamieson concludes that "the origin of the name of this celebrated people must be viewed as lost in the darkness of antiquity." See "Hermes Scythicus," p. 38. In the preceding pages of his work, the Dr. brings forward several arguments to prove this conclusion.

⁷ See Astle's *Origin and Prog. of Writing*, pp. 34 and 46.

brew, Chaldee, Syriac, Punic, Carthaginian, or Sicilian, and the Pelasgian Greek, which are written, in the eastern manner, from right to left, and the Ionic Greek, written from left to right, after the European manner, were derived from the Samaritan. The Ionic Greek alphabet is the source from whence, not only the Russian, ancient Gothic and Latin or Roman are derived, but also many others adopted in different parts of the world.

It has been already observed that the Phœnicians, ancient Hebrews or Samaritans wrote from right to left: as,

S P E C I M E N 1st.

Samaritan or ancient Hebrew, read from right to left.

רְאֵתָנָא אֶתְנָא אֶתְנָא אֶתְנָא אֶתְנָא אֶתְנָא אֶתְנָא

The same in Chaldee or modern Hebrew.

וַיֹּאמֶר אֱלֹהִים יְהוָה יְאַרְבֵּר יְהוָה יְאַרְבֵּר

Both expressed in Roman Characters.

RUAIEIURUAIEIMIELARMAIU

And God said, Let there be light, and there was light. Gen. i. 3.

5. In the oriental languages, even at the present time, this mode of writing from right to left, generally pre-

* There was a doubt whether the ancient Hebrews wrote as above without dividing their MSS. into words; and, as no satisfactory information could be derived from books to be procured in this retired part of the country, the difficulty was made known to one of our most eminent linguists, the Rev. S. Lee, M. A. professor of Arabic in the University of Cambridge, who, with his accustomed kind attention, immediately replied:—

“ To your query, whether the most ancient Hebrews and Samaritans divided their text into words or not, I answer, I believe no one knows. The oldest MSS. we have are divided; and in the Samaritan a dot is always placed between the words. On some of the old shekels, indeed, no division appears; but whether this was the case in the books, is not known. It has been conjectured that some various

vails. It was adopted by those nations that derived their alphabets from the Phœnicians. Thus, in the earliest ages, the Ionians, Athenians, &c. wrote from right to left⁹. The Greeks afterwards adopted another method of writing. They began on the right and wrote to the left side of the page, and then returned from left to right; and thus continued to write backward and forward as the ox ploughs, and from thence this method of writing was called ΒεξροΦηδὸν, from βῆς an ox, and σφρόη a turning. Of this writing there were two kinds; the most ancient commencing, after the eastern manner, from right to left, and the other, like the European method, from left to right. The following is a specimen of the most ancient mode of writing taken from a marble in the National Museum at Paris¹⁰.

readings may be accounted for on the supposition of no division having been made; and, by adopting a new division, some difficult passages have been made plain and easy. There is a probability, therefore, that this was the case, and to this I incline. Some of the old inscriptions, too, on the ruins of Palmyra, &c. favour this opinion."

⁹ This is proved from inscriptions on coins. We have an Attic coin of Athens thus described: "Caput Palladis galea tectum. ΞΘΑ Noctua ex adverso stans, inter duos oleæ ramos, omnia in quadrato incuso." See "Veterum Populorum et Regum Numi, qui in Museo Britannico adservantur, Londini MDCCXIV," by Taylor Combe, Esq. p. 123, No. 7.

Another of Tuder thus described, "Manus cæstu armata, in area quatuor globuli—ἘΔΙΓΥΤ. inter clavas duas scriptum, in area quatuor globuli." See as above, p. 16, No. 1.

Another of Metapontum ΑΤἘΜ Spica. See as above, p. 38, No. 2.

Another of Leontinum *Eques nudus* ΜΩΜΙΝΟΝ *Hians leonis rictus inter quatuor hordei grana.* See as above, p. 67, No. 4.

The two preceding are found written from left to right, and are therefore of a later date: as **META**. See p. 38. No. 1, and **LEONTINON**. See p. 67, No. 1.

¹⁰ The most ancient inscription in alphabetical letters is that given in the following page, and said to be discovered by the Abbé Fourmont, *Mém. de l'Acad. des Inscr.*, t. 15, p. 400—410, which is stated to precede the Christian æra by nearly 1400 years. For its great antiquity we have only the opinions of connoisseurs, chiefly French.

SPECIMEN 2nd.

Copy of an Inscription at Paris in Boustrophedon, beginning on the right.

Ι Ε Κ Ε Ο Ε Ι Χ
 ΑΡΙΣΤΟΚΒΕΣΝΟ
 Μ Ε Ζ Ζ

The first line is read from right to left: the two characters at the beginning are monograms, or characters containing several letters. The first monogram contains the letters ΤΛΛΟΣ, and the second, ΜΑΝ. The second line is read from left to right. The eighth character is a monogram, and contains the letters ΙΔ. The third line is read from right to left. The whole will then stand thus:

ΤΛΛΟΣ ΜΑΝΕΘΕΚΕΝ ΑΡΙΣΤΟΚΙΔΕΣ ΝΟΕΣΕΝ

In the common Greek Style.

Τλλος εθηκεν Αριστοκιδης νοησεν.

A verbal Translation.

Hyllus posuit:—Aristocedes finxit.

i. e. Hyllus placed me:—Aristocedes made me.

A specimen of the other mode of Βουστροφηδον writing, beginning, after the European manner, from left to right", will be found in the following facsimile. It is called the Sigean Inscription from the promontory

P. Knight calls it a forgery. See his *Analytical Essay on Greek Alphabets*, p. 111—130, London 1794, 4to. This marble is preserved in the Royal Library at Paris. It was discovered under the ruins of the temple of Apollo at Amicle, which was built by the son of Lacedemon about 1400 years before the Christian æra. See *Bibliotheca MS. Stowensis*, by Dr. O'Conor, vol. i. p. 393, and also Astle, p. 68.

¹¹ There is a coin of Agrigentum with the inscription in the Boustrophedon method: beginning at the left, it has ΑΚΡΑ and then

and town of Sigeum, near ancient Troy, where the stone, from which it was copied, was found. It was written above 500 years before Christ ¹².

SPECIMEN 3rd.

The Sigean Inscription in Boustrophedon, beginning from the left.



1 foot 6 inches broad.

10½ inches thick.

8 feet 7 inches high.

The first line is read from left to right, and the second from right to left, and the others alternately from left to right and from right to left. The whole will then be read, in common Greek characters, thus :

from right to left it has ΖΟΤΝΑΣ. It is thus described “ΑΚΡΑ-
ΣΑΙΤΟΣ” (boustrophedon) *Aquila stans.* See Combe's *Vet. Pop. et Reg. Numi*, p. 58, No. 2.

¹² See Dr. Chishull's *Antiquitates Asiaticæ*, p. 4. Shuckford's *Connexions* by Creighton, vol. i. p. 232. Dr. Bentley's *Epistolæ* by Dr. Burney, p. 240, and particularly Chandler's *Inscriptiones Antiquæ*, pars i. p. 3.

In common Greek characters.

ΦΑΝΟΔΙΚΟ : ΕΙΜΙ : ΤΟ Η
ΕΡΜΟΚΡΑΤΟΣ : ΤΟ ΠΡΟΚΟ
ΝΕΣΙΟ : ΚΑΓΟ : ΚΡΑΤΕΡΑ :
ΚΑΠΙΣΤΑΤΟΝ : ΚΑΙ ΗΕΘΜ
ΟΝ : ΕΣ ΠΡΤΤΑΝΕΙΟΝ : Κ
ΔΟΚΑ : ΜΝΕΜΑ : ΣΙΓΕΤ-
ΕΤΣΙ : ΕΑΝ ΔΕ ΤΙ ΠΑΣΧ-
Ο ΜΕΛΕΔΑΙΝΕΝ : ΔΕ Ο
ΣΙΓΕΙΕΣ : ΚΑΙ ΜΕΠΟ-
ΕΙΣΕΝ : ΗΑΙΣΟΠΟΣ : ΚΑΙ
Η ΑΔΕΛΦΟΙ.

Verbal Translation.

Phanodici sum, filii
Hermocratis Procone-
sii. Et ego craterem
et crateris basin et
Colum ad Prytaneum
dedi memoriae ergo Si-
geis. Siquid vero patiar
curare *me jubeo*
Sigeos. Et fecit
me Aesopus atque fratres.

In common Greek style.

Φανοδίκης ἐιμὶ τοῦ Ἡρ-
μοκράτους τοῦ προκο-
νησίου καγώ κρατήρα
καπίστατον, καὶ ηθμ-
ον ἐς πρττανείον κ' ἔδοκα
μνῆμα Σιγει-
εῖσι. ἐὰν δέ τι πάσχω.
μελεδαίνειν δεῖ ὦ
Σιγείες, καὶ μ' εποι-
ησέν ὁ Ἀισόκος, καὶ
οἱ αδελφοί.

The same in English.

I am the *statue* of Phanodicus,
the son of Hermocrates the Proco-
nesian. I gave a cup, a saucer,
and a strainer, to serve
as a monument in the
Council-House. If I meet with
any accident, it belongs
to you, O Sigeans, to
repair me. I am the work
of Aesop and his brethren.

The ΒεσροΦηδὸν mode of writing was very seldom used after the time of Solon, who is supposed to have written the Athenian laws in this manner to give them an air of antiquity¹³.

6. The Ionians, Athenians, and other Grecians began to write generally from left to right after writing in ΒεσροΦηδὸν; and from the following specimen it will be seen that the old Greek alphabet is only the Phœnician inverted and written from left to right; and, therefore, that the Greek alphabet was derived from the Phœnician.

S P E C I M E N 4th.

The Greek, Roman, Gothic and Saxon Alphabets derived from the Samaritan.

¹³ This Boustrophedon method of writing was used by the Irish at a much later period: they denominated it *Cionn fa eite*.

INTRODUCTION.

A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	R	S	T	U,Y,&W	PH	CH	PS	O	
Aste & Healey	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Chiabull	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Morton & Bernard	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Hickes & Bernard	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Bernard	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Hickes & Bernard	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•

1. Phoenician written from right to left.
2. Right to left Inscript. above 500 B.C.

3. Left to right.

4. Attic Greek.

5. Gothic invented by Ulphilas about A.D. 370.

6. Latin, more than four centuries before Christ.

7. Saxon formed from the Roman in the 6th and following centuries.

The first alphabet is the Phœnician or ancient Samaritan. This alphabet was used in the earliest ages.

The second is Greek, and copied from the Sigean inscription, written from the right.

The third is the same ancient Greek written from the left.

The fourth is the Attic Greek alphabet, probably derived from the preceding, and brought into use by Simonides. Pliny says that originally the Greeks had only sixteen letters, and that Palamedes ¹⁴ introduced Θ, Φ, Χ, Ξ, the three first of which are only Τ, Π, and Κ aspirated, and were probably at first written ΤΗ, ΠΗ, and ΚΗ; but Ξ is composed of ΚΣ or ΓΣ or ΧΣ. Simonides is said to have added Ζ, Η, Ψ, and Ω. These are only two letters put together: Ζ is composed of ΣΔ or ΔΣ, Η of ΕΕ, Ψ of ΠΣ or ΒΣ, and Ω of ΟΟ.

The fifth alphabet is the Gothic, evidently derived from the Greek ¹⁵.

The sixth is the Latin or Roman. The Romans derived their alphabet from the Greek, and wrote from left to right some centuries before Christ. All the Greeks did not write or make their letters exactly of the same form; and hence the old Greek Α was written Α. The Γ or Σ in quick writing had the angle cut off,

¹⁴ The Rev. Dr. O'Conor in his "Bibliotheca MS. Stowensis," vol. i. p. 394, observes, The Greek letters, said to have been added to the sixteen original by Palamedes and Simonides, were used before their times; for they are in the Amiclean inscription, which is believed to have been written 160 years before the Trojan war, or 1344 before Christ: they are also in the Eububian. See Barthelemy's Memoir, in the *Acad. des Inscr.*, t. 39; *Nouveau Traité de Diplom.*, t. 1, p. 615—626, and Gori's *Eububian Tables*. The Gothic alphabet is placed before the Latin, not because it was anterior to the Latin, but that its derivation from the Greek might be made more evident: for the same reason the Saxon is placed immediately after the Latin. If chronological order had been strictly observed, the alphabets would have been differently arranged.

¹⁵ See Hickes' *Thesaurus*, vol. i. p. 2. plate. Astle, p. 58 and 88—91. For more information on the Gothic alphabet see Orthography, note 1 and 3.

and was made C; Δ also lost one angle, and was written D. The G, at first, was supplied by C, which stands in its place; then K was in use with the Roumans; but after G was added, or rather after C had a small blot at the bottom to denote the sound of the Greek Γ, then C was pronounced hard, and supplied the place of K. The Romans, finding the K useless, the sound being denoted by C, rejected it from their alphabet. The Ȑ was written L; from P was formed R; Σ was written S, and V, Y. With these few mutations the Roman alphabet was derived from the Greek¹⁶.

To assimilate the Roman character to manuscript, Aldus Manutius, a printer at Venice, invented the Italic character. He used these characters in printing about A.D. 1501. This Italic letter is sometimes called *Aldine*, from its inventor: it is also denominated *Cursive*, from its near approach to running-hand. The Italic character is only the Roman formed for the greater facility in writing, and the common character now used in writing is only the Italic altered so far as to admit of the letters being more easily joined together.

The seventh and following are Saxon letters: they were formed immediately from the Latin¹⁷.

7. Every manuscript is denominated according to the shape and size of the letters in which it is written. There are, according to some, four classes of letters, called *Capitals*, *Majuscule*, *Minuscule*, and *Cursive*. These may be subdivided into more or less legible, elegant, or

¹⁶ See Dr. Bernard's Table, part 1, pp. 99 and 103. Massey's *Essay on the Origin and Progress of Letters*, pp. 98 and 102. Shuckford's *Connexions* by Creighton, vol. i. p. 229. For the sound of C and G, see Dr. Warner's *Metronariston*.

¹⁷ About the year 1567 John Daye, who was patronized by Archbishop Parker, cut the first Saxon types which were used in England. In this year *Asserius Menevensis* was published by the direction of the archbishop in these characters; and in the same year Archbishop Ælfric's *Paschal Homily*; and in 1571 the Saxon Gospels. Daye's Saxon types far excel in neatness and beauty any which have been since made, not excepting the neat types cast for F. Junius at Dort, which were given by him to the University of Oxford. Astle, p. 224.

adorned, but all belong to the above four divisions. Of these divisions, some letters are common: for instance; the letters C I K O X Z, which can hardly admit of alteration. These may be small, slanting, and united by hair strokes, and then they belong to the Cursive or running-hand: in every other respect they are common to all the classes. The letters A D E G H M Q T U, when rounded, are peculiar to the Uncial¹⁸; the other letters are common to the Majusculæ and Capitals.

From the discovery of letters to several centuries after Christ, writing was usually in Capitals or Majusculæ, without any space between the words. The first specimen in the Samaritan and Chaldee character will serve as an example of the oriental method; and, for an illustration of the European manner of writing, a brief extract is given from the famous Codex Alexandrinus, said to be written at Alexandria about the end of the 5th century by an Egyptian lady. This valuable MS. was sent by Cyril, patriarch of Constantinople, to king Charles the First, about the year 1628, and is now preserved in the British Museum¹⁹.

¹⁸ "The authors of the *Catalogue* of the Royal Library in France have given the name of Uncials to rounded Majusculæ; and, as several of the learned have adopted that term, they will be here called Uncials: though they can be measured by no fixed standard, either of an inch or half an inch, they are known not by their size but entirely by their form. Casley has erred in altering St. Jerom's *uncial* letters into *initial*. Mr. Astle, in his *Origin and Progress of Writing*, p. 81, has followed Casley, adding, that ignorant monks mistook *literæ initiales* for *literæ unciales*. This error is exposed by Bianchini, in his *Vindiciae*, p. 398. "The term *Uncial* is used by St. Jerom in his preface to *Job*, where he ridicules *uncial* writing as pompous and expensive. See Luper Bishop of Ferrara's letter to Eginhard, who was secretary to Charlemagne, ep. 5, *apud Mabil. de Re diplom.*"—See the learned Dr. O'Conor's *Bibliotheca MS. Stowensis*, vol. ii. p. 113, and a paper attached to the Bodleian copy of Astle's *Origin and Progress of Writing*.

¹⁹ The New Testament from this MS. was published in facsimile characters by the Rev. Mr. Woide, one of the assistant librarians in the

SPECIMEN 5th.

From the Codex Alexandrinus, probably written in the 5th century.

ΤΤΕΡΗΜΑΝΩΕΝΤΟΙ ΚΟΥΝΟΙC
ΑΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ ΚΟΥ.

ΠΕΡ(ΠΑΤΕΡ) ΗΜΩΝ Ο ΕΝ ΤΟΙΣ ΟΥΝΟΙΣ(ΟΤΡΑΝΟΙΣ)
ΑΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ ΣΟΥ. St. Luke xi. 2.

*Our Father which art in heaven,
hallowed be thy name :*

The following is taken from the MS. Palatin Virgil in the Vatican Library at Rome, written in Roman Majuscule in the 3rd century, and is an instance of the transition from Capitals to Uncials.

SPECIMEN 6th.

A Facsimile of the Palatin Virgil, written in the 3rd century.

ΤΕ QUOQUE MAGNA PALES ET TE MEMORANDE CANEMUS.
MEMOR AND ECANEMUS. *

TE QUOQUE, MAGNA PALES, ET TE MEMORANDE CANEMUS.

Georg. lib. iii. l. 1.

We will sing about thee also, great Pales and memorable.

The next is from the famous Florence Virgil, written towards the end of the 5th century in Roman Majuscule, and may be considered as a transition from Capitals to Uncials.

British Museum ; and the remainder is now printing in the same manner, under the superintendence of the Rev. H. H. Baber.

* In the original MS. these two lines are included in one, extending the width of a quarto page. The line is divided as above to accommodate it to this octavo page ; but you will have a correct idea of the original by imagining the second line to be joined to the first, thus :

ΤΕ QUOQUE MAGNA PALES ET TE MEMOR AND ECANEMUS.

SPECIMEN 7th.

A Facsimile of the Florence Virgil²¹, written in the 5th century.

VOSHAECFACIETIS

GALLOCUISAMORTANTUMMIHICRESCITINHORAS
QUANTUMVERENOVOVIRIDISSESUBCITALNUS

VOS HEC FACIETIS

GALLO, CUJUS AMOR TANTUM MIHI CRESCIT IN HORAS,
QUANTUM VERE NOVO, VIRIDIS SE SUBCIT (SUBJICIT) ALNUS.

Ecl. x. 72.

— Ye will do these things

For Gallus, for whom my love grows as much every hour
As the green alder shoots up in the infancy of spring.

8. About the end of the third century, and probably in Origen's time, Uncial letters were introduced: these differed from capitals by being more circular for the ease of writing. When writing in capitals, the angular letters would be found to impede the scribes; and therefore to remove this inconvenience they would naturally make the letters less angular till they assumed a circular form. Uncial writing may easily be distinguished from what is written in pure Capitals, by the roundness of the following letters: viz. A D E G H, M Q T U; the other letters are common to both Uncials and Capitals.

A very brief *facsimile* of a manuscript written in Roman Uncials is here given. See Plate No. 1. The MS. from which this specimen is taken, Pope Gregory sent into England by St. Augustin in the 6th century. It was carefully preserved in St. Augustin's abbey at Canterbury, and was always considered the book of St.

²¹ The observations made upon the preceding facsimile will also apply to this manuscript. A correct idea of the original Florence Virgil will be formed, by considering this quotation to be written in the above character and in length of lines, thus:

— VOSHAECFACIETIS — GALLOCUISAMORTANTUM
MIHICRESCITINHORAS QUANTUMVERENOVOVIRIDISSESUBCITALNUS.

Augustin, as the annals of that church clearly testify. After the dissolution of religious houses, it fell into the hands of Lord Hatton, and was placed by him in the Bodleian Library, Oxford.

The Specimen is to be read,

IN PRINCIPIO ERAT

VERBUM;

ET VERBUM ERAT APUD

D'M (DEUM). St. John's Gos. ch. i. ver. 1.

*In the beginning was
the word;
and the word was with
God.*

The various methods of writing, from its first invention to the coming of St. Augustin into England, have been briefly mentioned: it will now only be necessary to trace *the progress of writing in England* till the Saxon character was fixed, and to notice in what respects the English manuscripts differ from the Roman.

9. Before the art of printing was discovered in Germany, about 1440, by John Gutenberg, the Anglo-Saxon had ceased to exist as a living language; the last written document^{**} we have in Saxon is a writ about

^{**} The vulgar Saxon continued to be spoken by the old inhabitants down to the reign of Henry III., for nearly 150 years after the Conquest, when the Norman, which had long prevailed at court, was so far amalgamated with the corrupt vulgar Saxon, as to form the English language, nearly allied to both, but yet widely differing from them. The most ancient English specimen extant is a vulgar song in praise of the cuckoo, which is quoted from a fine old Harleian MS. by Sir J. Hawkins and Dr. Burney, who refer that MS. to the middle of the 15th century, though it is now known to be nearly 200 years older; having been written about the end of the reign of Henry III.

Sumer is icumen in;
Lhude sing cuccu:
Groweþ sed, & bloweþ med,
And springþ he wde nu.
Sing cuccu, &c.

In modern English thus: "Summer is come in; loud sings the

1258 in the reign of Henry the Third. What we now have of Saxon must, therefore, have been handed down by MSS. In these, the letters assume a variety of forms, according to the age in which they were written^u. We have no writing of the Saxons before their conversion to Christianity : the first written piece in Saxon is a fragment of a poem composed by Cædmon^u the monk before A.D. 680. King Alfred inserted this fragment in his translation of Bede's *Ecclesiastical History*. We must, therefore, look to the manuscripts of the ecclesiastics for specimens of writing in England. This will account for most of the facsimiles in the plate facing the title being in Latin, the service of the Roman church being performed in that language, and her members generally writing in Latin.

The writing which prevailed in Britain from the coming of St. Augustin in the sixth century to the middle of the 13th is usually called Saxon, and may be divided into five kinds ; namely,

- 1st, the *Roman Saxon*,
- 2dly, the *Set Saxon*,
- 3dly, the *Running-hand Saxon*,
- 4thly, the *Mixed Saxon*,
- and 5thly, the *Elegant Saxon*.

cuckoo : now the seed grows, and the mead blows (i.e. in flower), and the wood springs. The cuckoo sings," &c. See a longer example in Todd's Preface, p. xlviii., and Ritson's *Hist. Ess. on National Song*.

The last expiring efforts of the Saxon language seem to have been made in 1258-9, in a writ of Henry III. to his subjects in Huntingdonshire and all other parts of the kingdom, in support of the Oxford provisions of that reign. It is printed in Somner's *Saxon Dict.* under *Unnan*. Hickes, who seems to have examined all that Oxford can produce, gives no Saxon document of a later date. See *Bibliotheca MS. Stowensis*, by the Rev. Dr. O'Conor, vol. ii. p. 19.

^u See Plate before the Title page.

^u See King Alfred's A. S. translation of Venerable Bede's *Ecclesiastical History*, book iv. ch. 24. Wanley's Catalogue, p. 287. Wotton's *Short View of Hickes's Thes.* by Shelton, pub. in 4to 1737: in this there is the original accompanied by an English translation. See p. 25. Another and better translation in Turner's *Hist. of the Ang. Sax.*, book xii. ch. i.

A very short specimen of each of these will be found in the plate.

1st. *The Roman Saxon.*

10. This kind of writing prevailed in England from the coming of St. Augustin till the 8th century.

No. 2 is taken from *Textus Sancti Cuthberti* now in the British Museum in the Cottonian Library (Nero, D. iv.). It was written in Roman Uncials by St. Eadfrith, a monk of Lindisfarn²⁵ or Durham, in the middle of the 7th century. The interlineary Saxon version was added by Aldred, a priest, probably about the time of King Alfred, and may serve as a specimen of Saxon writing in the 10th century. It is read

✠ Pater noster qui es
in coelis sc̄ificetur (*sanctificetur*)

The interlined Saxon is read

fader uren thu arth † (oththe or) thu byst
in heofnu † (oththe or) in heofnas sie gehalgud

*Our father which art
in heāven, hallowed be*

It will be seen by this specimen that the Roman Saxon was very similar to No. 1 in Roman Uncials, written in Italy.

²⁵ Wanley, who wrote about A.D. 1700, gives the following information: "Quod tempora attinet in quibus floruerunt hi præstantes viri, notandum est, non omnes in eodem seculo simul vixisse. Etenim S. Eadfridus in Episcopum Lindisfarnensem consecratus fuit circa A.D. 688. quo tandem diem suum obeunte, S. Æthelwaldus ad eandem sedem promotus est circa A.D. 721. ante quem annum necesse est ut liber a S. Eadfrido scriberetur. Cæterum, si multifaria negotia spectemus, quibus, ut par est credere, Eadfridus faetus Episcopus impediretur, fas esset conjicere, illum adhuc monachum, tantum opus, S. Cuthberto vivente et forsitan hortante, adgressum fuisse; saltem circa annum Dom. 686. Secundum quem computum mille annorum vetustas hujus Codicis Latino Textus adjudicanda est. De Aldredi ætate nihil certi habeo quod dicam. Ex dialecto autem Glossæ, et manu in qua scripta est, illum circa tempora Ælfredi Regis octingentis abhinc annis floruisse existimo. See Hickes's *Thes.*, vol. iii. p. 252.

2nd. *Set Saxon.*

11. The Set Saxon writing was used in England from the middle of the 8th to the middle of the 9th century.

No. 3 is taken from a MS. in the Royal Library (2, A. xx.) written in the 8th century. The Set Saxon character is not so stiff as the preceding Roman Saxon, nor so loose as the following Cursive or Running-hand Saxon. The Set Saxon is distinguished from the Roman Saxon by having the pure Saxon letters e, f, g, n, r and t. The specimen is read,

Ut me miserum indignumq; (*que*) humunculum (*homunculum*) exaudire dignetur.

That he would vouchsafe to hear me a miserable and unworthy being.

3rd. *The Saxon Cursive or Running-hand.*

12. Towards the latter end of the ninth century, under the patronage of king Alfred, many MSS. were written in a more expeditious manner than formerly: this we denominate Cursive or Running-hand.

No. 4 is a specimen taken from a MS. in the Bodleian Library (Digby 63), under the title *Liber de Computo Ecclesiastico*, written by a priest of Winchester towards the close of the ninth century. It is read,

Si cupis nosse quota sit Fr̄ (Feria) Kl. Iap. su-
me annos dn̄i (domini) deduc asse adde iiii (quartam)
parte" (partem).

4th. *Mixed Saxon.*

13. In the ninth, tenth, and in the beginning of the eleventh century, many MSS. were written in England, partly in Roman, partly in Lombardic, and partly in

Saxon characters. As these MSS. have no other distinctive mark, we call them Mixed Saxon.

No. 5 is from St. Augustin's *Exposition of the Revelations*, written about the middle of the tenth century. It is read,

ET VIDI, SUPRA DEXTERA (DEXTRAM)
sedentis in throno, librum scriptū (scriptum).

*And I saw, on the right hand
of him sitting on the throne, a book written.*

5th. *Elegant Saxon.*

14. This writing was adopted in England in the tenth century, and was continued till the Norman Conquest; but was not entirely disused till the middle of the thirteenth century.

No. 6 is from a book of Saxon Homilies in the Lambeth Library (No. 439), written in the tenth century.

KL. NOVEMBRIIS NAT'L (NATALE) OMNIUM SANCTORUM.
Halige lareowas ræddon that seo geleaf-
fulle gelathung thisne dæg mærsie.

*The first of November is in honour of all the saints.
The holy doctors conjecture that the faithful
congregation celebrate this day.*

15. All subsequent Saxon writers endeavour to keep as near as possible to the form of the letters in No. 6. There is a beautiful specimen in the MSS. of the Rev. E. Thwaites, M.A. to be found in the Harleian MSS. at the British Museum (No 1866). It is described in Nichols's *Lit. Anec.*, vol. iv. p. 140, as "one of the most lovely specimens of modern Saxon writing that can be imagined."

16. From the preceding facsimiles, short as they are,

it will be evident that capital letters were alone used in manuscripts till the end of the third century.

Uncial and *Minuscule*, or small letters, were sometimes used in particular writing, from the third to the eighth century, when *Minuscule* or small letters became more common. In the ninth century they were generally used, and in the tenth they were universally adopted, and capitals were only used for titles and for marks of distinction to particular words. This was the custom till the invention²⁶ of printing, A.D. 1440; indeed capital and

²⁶ William Caxton has been generally allowed to have first introduced and practised the art of printing in England. He was born in Kent about 1410. At the age of 15 he was apprenticed to a mercer, and, on the death of his master, he went abroad as agent to the Mercers' Company. Caxton, having received a good education in his youth, had a taste for learning; and, during his stay in Flanders, made himself master of the art of printing. He began to print his translation of *Le Recueil des Histoires de Troyes* at Bruges in 1468, continued it at Ghent, and finished it at Cologne in 1471. The first book Caxton printed in England was the *Game at Chess*; which was finished in the abbey of Westminster the last day of March, 1474.

The first letters used by Caxton were of the sort called *Secretary*; his letters were afterwards more like the modern Gothic characters written by English monks in the fifteenth century. These he used from 1474 to 1488. He had some English or *Pica* about 1482, and some *Double Pica*, which first appeared in 1490. All these resemble the written characters of that age, which have been distinguished by the name of *Monkish-English*.

In the year 1478 printing was first practised in the Universities of Oxford and Cambridge: and two years afterwards we find a press at St. Alban's. Specimens of the first types used by Caxton and by printers at the places just mentioned, may be seen in Herbert's *History of Printing*.

Caxton died about 1491, and was succeeded by Wynkyn de Worde. Wynkyn enriched his foundery with new types. He is said to have brought into England the use of round Roman letters. In 1518 Pynson printed a book entirely in Roman types (see Ames, p. 120). William Faques, a cotemporary of Pynson's, made a fount of English letters equal in beauty to those used at the present day.

For an account of Saxon printing in England, see note 17. The first Greek printed in England was in the Homilies set forth by Sir John Cheke about 1543. The first Hebrew, about 1592. In 1653 Walton's *Polyglott* in six volumes folio was begun. This great work con-

Minusculæ or small letters were used, after the tenth century, nearly as at the present time²⁷.

I consider it an honour to myself, and an advantage to the reader, to have some of the deficiencies in the preceding Introduction supplied by the Rev. Dr. O'Conor, the learned writer of *Rerum Hibernicarum Script. Vet.*, author of *Bibliotheca MS. Stowensis*, and of other works, published chiefly from the invaluable Manuscripts which now enrich the superb and valuable Library of His Grace the Duke of Buckingham, a most constant and munificent patron of all useful learning. I shall, therefore, insert the following letter without any apology, except for those parts which apply immediately to myself.

tains the sacred text in the *Hebrew, Samaritan, Syriac, Chaldean, Arabic, Persic, Æthiopic, Greek, and Latin* languages, all printed in their proper characters. The Prolegomena furnish us with other characters: namely, the *Rabbincal Hebrew, the Syriac duplices, Nestorian, and Estrangelan, the Armenian, the Egyptian, the Illyrian, both Cyrillic and Hieronymian, the Iberian, and the ancient Gothic*. See Astle, p. 224.

²⁷ Those who wish to attend more minutely to the origin and progress of letters will find their curiosity amply gratified in Mabillon de *Re Diplomat.*, Astle's *Origin and Progress of Writing*, Chandler's *Inscriptiones Antiquæ*, Dr. Chishull's *Antiquitates Asiaticæ*, Montfaucon's *Palæographia Græca*, Walton's *Prolegomena to the London Polyglott Bible*, Fry's *Pantographia*, or *Copies of all the known Alphabets in the World*, Massey's *Essay on the Origin and Progress of Letters, the Archaeologia, or Miscellaneous Tracts relating to Antiquity*, published by the Society of Antiquaries of London, &c.

Dr. O'Conor's Letter on Ancient Alphabets, &c.

“ Stowe Library, March 29, 1822.

“ Dear Sir,

“ Since I had the pleasure of seeing you, I have perused your ‘Introduction,’ which I return with many thanks for the gratification it afforded me, and for your honourable mention of my *Catalogue of the MSS. of Stowe*. Permit me also to express my respect for the abilities which could collect and arrange in proper order, such a mass of information, in so limited a space, and to avail myself of this opportunity of explaining some passages in my Catalogue, to which you refer. It appears to me that those passages contain principles of reasoning, founded on historical facts, which the limits prescribed by a catalogue, and apprehensions of prolixity, did not permit me to develope in detail.

“ I agree with you in assigning the first place in point of antiquity to the Phœnician alphabet, and also in styling that alphabet *Samaritan*; it might also be styled ancient Hebrew and Chanaanitish; it was the alphabet used in Tyre and Sidon, and in all the regions from Ægypt to Assyria, from the banks of the Euphrates to the shores of the Mediterranean, from Chaldea to the Nile. It was the alphabet which the ten tribes of Israel used in their Pentateuch, before and after the destruction of Samaria, before and after their separation under Rehoboam, and that which the Jews used down to the captivity, in their Pentateuch, and other sacred monuments and coins. This ample explanation sufficiently discovers what is meant by the Phœnician alphabet. The Irish bards, from the days of *Cuanac* and *Cennfaelad* in the sixth century, to the days of *Eochoid* and *Maolmura* in the ninth, of *Flan* in the tenth, and of *Coeman* and *Tiger-nach* in the eleventh, uniformly agree in the old Irish tradition, which is lost in the mist of its antiquity, that

the first inventor of their Ogham characters was ‘*Fenian fear Saoidhe*,’ i.e. ‘Fenius the man of knowledge.’ This is undoubtedly a glimmering light which may be traced to the Phœnician Druids of the British islands²⁸. The historical facts I have stated with respect to the Phœnician alphabet are supported by the most ancient monuments, and by the consent of the learned. Mr. Astle need not be quoted where men of the calibre of Montfaucon and Walton are abundantly decisive: and Bryant may indulge in his *Chuthite* etymology, provided he pays respectful homage to Calmet’s *Dissertations on the Letters and Antiquities of the Jews*, as connected with those of the Phœnicians. His credulity with regard to the Apamean medal is innocent²⁹. But etymological playfulness sometimes induces even the learned to blend ancient facts with ancient fables, to incorporate both, so as to render the former apparently as problematical as the latter are false, and thus to sap at once the principles of Christian faith and the foundations of genuine history. I observe with pleasure that you confine yourself to the simple fact, that, as far as the learned know, the Phœnician or Samaritan alphabet is the oldest, and that you avoid discussions on the antiquity of the Chaldee characters which the Jews adopted in their captivity. On the antiquity of this character it

²⁸ Lucian’s ‘*Hercules Ogmius*’ is professedly a Celtic narrative, delivered to him by a Gaulish Druid, which states that the Tyrian Hercules was called *Ogma* by the Celts, because his strength consisted not in brutal force, but in his invention of letters, and arts.

²⁹ Long before Bryant, Ficoroni published his ‘*De Nummo Apamensi, Romæ 1667*,’ wherein he describes three bronze medals (preserved in Roman museums) which were struck at Apamea in the reign, not of Philip of Macedon, but of the emperor Philip, having on one side, a ship, on which is perched a bird holding in its bill a branch. A male and female appear at the window of the vessel, and three Greek letters resembling ΝΩΕ assure Mr. Bryant that this is a representation of the ark of Noah. But the learned Bianchini dissipates the illusion with little more than a single dash of his pen. *Storia Univ. 1747, Romæ, 4to, pag. 188.*

would be dangerous to hazard even a conjecture. We know that the language of Abraham was Chaldaic, and that it differed from the Hebrew³⁰; but we are ignorant of the origin and antiquity of the Chaldee alphabet, further than that the power, order, number, and names of its letters evidently demonstrate a common origin with the Phœnician. Both consist of 22 letters, differing only in some shapes, and in the addition of points introduced by the Masoretic Jews, to supply the place of vowels. St. Jerom assures us that in his time the Samaritan Pentateuch agreed word for word with the Jewish, differing only in the forms of some letters, but not in their order, number, or names.

“ From these most ancient alphabets history conducts us, as if by right of primogeniture, to the Greek, the oldest European derivative from the Phœnician. You accurately divide the Greek into three classes,—Greek from right to left, from left to right, and thirdly *Boustrophedon*, or Greek written in alternate lines from right to left, and *vice versa*, as the plough proceeds. Your specimens abundantly show that in whatever order the Greeks wrote, whether in *Boustrophedon* or otherwise, their characters were not affected by their different methods of arranging their lines, and that the Ionic and the Attic were as like each other as are the Saxon and the Irish, which Camden pronounces to be identical, though there are a few variations in some of the letters, just enough to establish a distinct class. Herodotus says that he saw, in the temple of Apollo Ismenos in Boeotia, the three oldest inscriptions Greece could boast of in his time; that they differed very little from the Ionic alphabet, τὰ πολλὰ διοῖα ἔοντα τοῖς Ιωνοχριστι, and that

³⁰ It is evident from Isaiah xix. 18, and from a great many circumstances mentioned in Daniel and other sacred books, that the Chaldee and Hebrew were different languages, mutually unintelligible to their speakers.

Cadmus was the first who introduced letters from Phœnicia into Greece, l. v. c. 58⁵¹.

“ Thus, however the fashion might vary in writing from right to left, or otherwise, your accurate specimen of the Sigean inscription, and the most ancient and authentic histories agree, that the Greek, and all the most ancient families of letters hitherto mentioned, derive their pedigrees from a common source ; that the lights of science dawned first upon Europe from the East ; and that all systems and conjectures relating to this subject, which do not rest upon this foundation, however ingeniously supported by Bailly or others, are chimerical—seas of glass and ships of amber. This is one of the principles to which I adhere in my Catalogue of the Stowe MSS. I adopted it from the most learned, after much reading and consideration.

“ From those remote periods, and primeval seats of alphabetical writing, your specimens invite to regions nearer home, and to times which are more abundantly illustrated, by their nearer approach to our own. From

⁵¹ Wesseling's version is ‘*Phœnices isti qui cum Cadmo adveniunt, cum alias multas doctrinas in Græciam induxerunt, tum vero litteras, quæ apud eos (Græcos) ut mihi videtur, antea non fuerant, et primas quidem illas, quibus omnes etiam Phœnices utuntur. Sed progressu temporis, una cum sono, mutaverunt et modulum litterarum, et quum, ea tempestate, in plerisque circa locis, eorum accolæ ex Græcis essent Iones, qui quum litteras a Phœnicibus discendo accepissent, earum illi pauca commutantes, in usu habuerunt ; et utentes confessi sunt, ut æquitas ferebat, vocari Phœnicias, quod essent a Phœnicibus in Græciam illatæ, &c. Quin ipse vidi apud Thebas Bœotias, in Ismenii Apollinis templo, Litteras Cadmeas in tripodibus quibusdam incisas, magna ex parte consimiles Ionicis, quorum Tripodum unus habet hoc Epigramma Obtulit Amphitryon me gentis Teleboarum. Hæc fuere circa aetatem Laii, qui fuit filius Labdacis, nepos Polydori, pronepos Cadmi, &c.*’ Wessel., p. 399. The best commentary on this passage is that of Scaliger, Animadv. in Eusebii Chron. No. 1617. But Renaudot on the origin of the Greek alphabet, *Mém. de l'Acad. des Inscr.* t. ii., and Freret and Fourmont on the same subject, tomes vi. and xv., throw a pleasing light on the subject, which instructs and amuses us.

the Greek alphabet you proceed immediately to the Gothic, giving it precedence before the Latin, no doubt in consideration of a nearer affinity to the Greek in the shape of its letters. In giving this precedence you differ from my Catalogue. You argue from the *shape* of the Gothic letters exclusively. I consider their chronology and history. Pliny, speaking of the origin of letters in Italy, derives them from the Ionian, '*Gentium consensus tacitus, primus omnium conspiravit ut Ionum literis utearentur*,' l. vii. c. 57, 58; and refers them to Pelasgian and Etruscan times, antecedent to the foundation of Rome. Tacitus agrees, *Annal.* l. xi.

" Now the Goths had not the use of letters before their irruption into Greece in the 4th century. Ulphilas was the first who invented an alphabet for them, which he modelled from the Greek, and accommodated to the barbarous pronunciation of the Goths. This fact is stated by Socrates, and by Isidore of Seville, '*ad instar Graecarum litterarum Gothis reperit litteras*,' l. viii. c. 6. Tacitus expressly says that the Teutonic nations, into whose provinces the Roman arms had penetrated beyond the Rhine and the Danube, were utterly unacquainted with letters. '*Litterarum secreta viri pariter ac fæminæ ignorant.*' In fact, no written document has been discovered in the German language older than the monk Ottolofred's version of the N. T.; and he pleads this very fact in his preface, as an excuse for the barbarisms of that version: 'because,' says he, 'the German language is uncultivated, and hitherto unwritten.' Fortunatus, indeed, in the 6th century, mentions the rude Runes of the Gothic hordes of Italy. But Hickes cannot produce a single instance of Runic alphabetical writing older than the 11th century, when *Runes*, which were only Talismanic figures, were first applied to alphabetical use, by expressing sounds instead of representing things.

" With regard to Etruscan letters, they certainly precede the foundation of Rome. This appears from Varro's

quotations of the written annals of Etruria³². He expressly states, that in their Rituals, or sacred books, the Etruscans registered the commencement of their years and ages. The Pelasgians and Etruscans appear to have been one people, the primeval inhabitants of Italy. Dionysius Halic. describes them as colonizing Italy from Lydia, and says that the Romans derived the *Ludi Gladiatorum* from them. ‘*Ludorum origo sic traditur. Lydos ex Asia transvenas in Hetruria conseditse, ut Timæus refert, Duce Tyrrheno, &c. Igitur in Hetruria inter cæteros ritus superstitionum suarum, spectacula quoque religionis nomine instituunt. Inde Romani accessitos artifices mutuantur, tempus, enuntiationem, ut Ludi a Lydis vocarentur*³³.’ This account is supported by Herodotus, who wrote not much more than three centuries after the period to which he refers, l. i. no. 94.

“ But independently of these authorities the forms of the Etruscan letters, discovered on ancient marbles and terracottas, dug up about Viterbo, Cortona, Gubbio, and other Etrurian towns, clearly indicate an origin more ancient than the remotest monuments of Rome³⁴. The Roman historians themselves derive many of the Roman usages from Etruria. ‘*Tarquinius Thusciae populos frequentibus armis subegit. Inde fasces, trabeæ, curules, annuli, phalerae, paludamenta, prætextæ; inde quod aureo curru, quatuor equis triumphatur; togæ pictæ, tunicæque palmatæ, omnia denique decora, et insignia,*

³² *Varro apud Censorin. de Die natali*, cap. 5.

³³ D. Halicarn. l. i. Antiq. Alex. c. 21. Tertullian mentions this ancient origin in his *Spectacula*, cap. 1. See De la Barre's *Annot. on Tertul. de Spectac.* Valer. Max. l. ii. c. 4, Cluver's *Italia Antiqua*, l. ii. folio, p. 424.

³⁴ See the Etruscan inscribed monument, published by Pietro Santi Bartoli, and by Bianchini, *Storia Univ. Roma*, 4to, 1747, p. 538, and others still more valuable in the Transactions of the Academy of Cortona, and by Gori, Lanzi, and Amaduzzi. These prove that the Etruscan alphabet is derived from the primeval Cadmean Greek. See the *Catalogue of Stowe MSS.*, vol. ii. p. 190.

quibus Imperii dignitas eminent^{ss}. In short, the more ancient alphabets are, the more they approximate to the ancient Hebrew or Phœnician. Now the Etruscan and Latin are more ancient than the Gothic; and the greater approximation to the Greek which you find in the Gothic, owes its origin to the artful ingenuity of Ulphilas rather than to hereditary descent. In the Stowe Catalogue, vol. i. p. 3, 4, you will find an account of 41 oriental alphabets, all of which, with the exception of the most ancient mentioned in this letter, I have passed by as a degenerate, distorted, and upstart race, which had their origin, like those of Ulphilas, in the vanity which makes nations, as well as individuals, advance false pretensions to ancient renown.

“ These remarks sufficiently indicate the principles on which I proceed in my Catalogue, with respect to alphabetical antiquities; and I would close here, but that another part of this subject to which you advert relates to the ages of manuscripts. You state correctly at page 12, that I reduce alphabetical writing to four distinct classes, *Capitals*, *Majusculæ*, *Minusculæ*, and *Cursive*, as in the Stowe Catalogue, vol. ii. p. 13. I did not use the word *Uncials* in that passage, lest I should seem to identify *Majusculæ* and *Uncials*, as the learned Papebroc and others have done, in my opinion inconsiderately.

Majusculæ are (as the word imports) opposed to *Minusculæ*, and, though they imply *Uncials*, they are not *vice versa* implied under that class. *Majusculæ* is a more comprehensive word than *Uncial*. It embraces letters of several forms, both rustic and elegant, square and angular, and all letters of sizes superior to *Minusculæ* excepting capitals. Its toleration of letters of different shapes is such, that, as the Romans tolerated all religions excepting the Christian, so the word *Majusculæ* tolerated all letters of a larger size than *Minusculæ* excepting capitals.—Initials I exclude. They are of va-

^{ss} Florus, l. i. c. 5; Diodor. l. v.; Strabo, l. iii., and l. xi., p. 530.

rious shapes and sizes; they often extend from the top to the bottom of a page; often they sport in fantastical dresses along the four margins, and are from ten to twelve inches high. They can be reduced to no certain standard of dimensions, no model, no shape.

In short, I stated that *Majusculæ* form a 2nd class, different from capitals, and opposed to *Minusculæ*, but not that *Majusculæ* and *Uncials* are the same. *Majusculæ* may be of different shapes, but must be always of a larger size than *Minusculæ*, whereas the form of *Uncials* must be round, and somewhat hooked at the extremities. Their name has no reference to their size, but to their shape, *Uncæ literæ*. Those who derived *Uncial* from *Uncia*, an inch high, were challenged to produce any ancient MS. written in letters of so enormous a size, and were driven to the absurdity of calling semi-uncial letters half an inch high. A Bible written in *uncials* at this rate would require a waggon to carry it. St. Jerome, indeed, ridicules the dimensions of *Uncials* in manuscripts which were written for the wealthy lords of the empire; but as there are small and large capitals, so were there at all times small and large *uncials*. They seem to have been introduced in the 3rd century, when the arts declined, and the elegant and simple form of the Roman capitals declined with them.

“ It is erroneously asserted that *Uncial* writing ceased entirely in the 9th century: it continued in title-pages, heads of chapters, divisions of books, and other ornamental parts of manuscripts, down to the 12th century, when it was supplanted by modern Gothic. It may be seen in red ink in king Canute's Book of Hyde Abbey, now in this library, and written between the years 1020 and 1036. It may also be seen in king Alfred's Psalter in this library, where the titles of the psalms are prefixed to each in red ink, in writing of the 9th century.

“ You state very correctly that the letters peculiar to *Uncial* writing are *λ δ ε ɔ ɔ ɔ ɔ ɔ* and *U*, to which may be added *b l f p*.

The *a* Uncial was also written Δ with a closed and rounded base; the *d* was sometimes not closed, thus \mathbb{D} ; the *g* uncial with a tail was sometimes written without a tail G ; the *h* was hooked nearly in the same manner h ; the *p* and *q* had frequently similar flourishes, as if they despised the plain unadorned simplicity of Roman capitals; the letter *r* could hardly be distinguished from the Minuscula *n*, except by a half-circular bend in its second shaft, and a little hook at its extremity; the letter *V*, even as a numeral, was rounded into a U , and even the *N* affected to despise its ancient perpendicular erectness, and deviated into N .

“ The transition from writing in pure capitals to uncials may be observed in the Medicean Virgil, fine specimens of which are prefixed to Ambrogi’s Italian Version, folio, Rome 1763, vol. i. pag. cxii. The Palatine and the two oldest Vatican Virgils, namely, Nos. 1631, 3225, and 3867, are living monuments of this transition. They were written before the Uncial *M* was introduced. The oldest Vatican Virgil is referred by the Vatican librarians, Holstenius and Schelestrat, to about the reign of Septimius Severus³⁶; that is, the beginning of the third century. Norris and Bianchini, whose works are now before me, agree³⁷. Burman ascribes the Medicean Virgil to the same age; but, doubting how to describe its characters, styles them *Capitals* in one member of a sentence, and *Uncials* in the very next. ‘ *Hunc librum, ante 1200 annos scriptum, Literis majoribus Romanis, seu Capitalibus, forma ut vocant quadrata, typis describi, eodem charactere, literisque quibus exaratus est Uncialibus imprimi, nuper curant Petrus Fr. Fogginius, Florentiae, anno 1741.* ’

³⁶ See Ambrogi’s *Virgil. ex Codice Mediceo Laurentiano*, folio, Romæ, 1763, Pref., pag. xxix. xxxi.

³⁷ *Cænotaphia Pisana* in Norris’s works, folio, Veronæ, 172., p. 340; also Mabillon *Dei Re Diplom.* Ruinart’s ed. p. 354, and Foggin’s Preface to his Roman ed. of 1741, pag. iv.

" The fact is, that the Medicean Virgil, and the Vatican of the third century, were written at the period of the transition from Capitals to Uncials, when the Roman writers had not quite abandoned the one, nor quite formed the other, but had insensibly descended from the good taste of the Augustan age to the barbarous style of the Lower Empire. I own that there is an apparent novelty in this view of the subject, which alarms myself, lest I should appear to venture on whimsical speculations, on subjects which demand the greatest accuracy and diffidence. But I am induced, by my reading, to indulge a hope that in advancing these opinions I shall not be deemed presumptuous ³⁸. I find that the Uncial M does not appear in those old copies of Virgil which were written in the third or fourth century, whereas it constantly appears in Uncial MSS. of the eighth and ninth. It does appear in the old MS. fragment of St. Paul's Epistles in the library of S. Germain des Près, described by Mabillon, Montfaucon, and the Benedictines, but that MS. is written entirely in Uncials of the fifth century; it is found in the Vercelli Gospels written by St. Eusebius, bishop of that see, who died in 515. The Alexandrine MS. in the British Museum, also, has the Uncial M; but I fear that this fact proves that MS. subsequent, if not to the sixth, certainly to the fifth century; since in the oldest Uncial MSS. the M is not to be found. It is in the celebrated Greek and Latin Psalter of S. Germain des Près, which was written in the fifth or sixth century entirely in Uncials. The words in this MS. are not separated, an undoubted proof of antiquity higher than the seventh century.

I have now trespassed on your time longer than I thought I should; and yet, before I conclude, I must state, that when I classed the Stowe MSS. under four heads, I did so in reference to the collection which was before me, consisting chiefly of Saxon, Irish, and English

³⁸ See the letter *m* in Dom de Vaines.

MSS. Several other modes of writing have been introduced, which did not belong to my province or Catalogue, and are not reducible to any of those classes, even though all might, in a general view of their alphabets, be derived originally from the Roman. The *Lombardic*, the *Modern Gothic*, the *Set Chancery*, the *Common Chancery*, *Court-hand*, *Secretary*, all these forms, which prevailed in the law-courts since the Norman Conquest, all are out of the pale of the four classes to which the Stowe Collection may be reduced, with the exception of a few law MSS. of the 13th and 14th centuries.

"I fear that I ought to apologize to you for prolixity; but I deem the subject of this letter important in many points of view, and I was anxious that you should not mistake my meaning, where it is somewhat involved by that brevity which the limits of a Catalogue seem to demand.

"I think that a very striking resemblance of all the *ancient* alphabets to one another, in their order, number, powers, figures and names, supplies clear proof of a common origin³⁹; that when History lends her aid to this evidence, both mutually supporting each other, both showing an antiquity approaching to the Deluge, and pointing to an Oriental descent, the mind is compelled to ac-

³⁹ Eusebius quotes Josephus's assertion, that originally the Phœnicians introduced only sixteen letters into Greece, a little before the age of Xerxes; namely, "α ε γ δ ει χ λ μ ν ο π ρ σ τ υ." *Prep. Evang.* l. 10. c. 2. Pliny says that to these sixteen, Simonides afterwards added "ζ η ψ and ω." Plin. l. 8. c. 58, and that Palamedes added the remaining four, "θ ξ χ φ." But these assertions cannot bear the test of genuine history or chronology. The Phœnician alphabet, which King Solomon used in writing to Hiram king of Tyre, consisted of 22 letters, neither more nor fewer in number than the 22 sacred books of the Jews, as clearly evinced by the alphabetical psalms; the Phœnicians, therefore, must have introduced 22 letters into Greece even from the days of Moses, who used no other alphabet.

quiesce in the Scriptural history of the origin and progress of the human race, even independently of the proofs which are supplied by Revelation.

“ I have the honour to be,

“ Dear Sir,

“ with great respect and regard,

“ your obedient humble Servant,

“ CH. O'CONOR.”

THE ELEMENTS OR ANGLO-SAXON¹ GRAMMAR.

GRAMMAR is the art of rightly expressing our thoughts by words.

The Grammar of any language is commonly divided into four parts ; namely, **ORTHOGRAPHY**, **ETYMOLOGY**, **SYNTAX**, and **PROSODY**.

¹ The Saxons were a people of Germany. Their origin, extent of power, and other particulars, will be clearly understood by attending to the following historical facts and observations, chiefly taken from Turner's learned *History of the Anglo-Saxons*.

The sons of Japhet, migrating from Asia, spread themselves over Europe. The earliest tribes that reached and peopled the European coasts in the west were the Kelts, and the Kimmerians, Commerians, or Gomerians, from Gomer the eldest son of Japhet : such changes of names not being uncommon. It cannot now be ascertained at what time the Kimmerians passed out of Asia : but, according to Herodotus (Melpom. sec. xi.), they were settled in Europe before the Scythians, by whom the Kimmerians were attacked in the year 680 before the Christian era, and obliged to retreat towards the west and south. The ancient Kimbri, so formidable in the earlier ages of the Roman history, were a nation of this primitive race, which in the days of Tacitus had almost disappeared on the continent.

The Kelts were a branch of the Kimmerian stock that dwelt more towards the south and west than the other Kimmerian tribes. The Kelts spread themselves over a considerable part of Europe, and from Gaul entered into the British isles. Though Phoenician and Carthaginian navigators probably visited Britain, the aboriginal inhabitants,

PART I.

ORTHOGRAPHY

CHAPTER I.

1. ORTHOGRAPHY describes the nature and power of letters, and the just method of spelling words.
2. The Anglo-Saxon alphabet contains twenty-three letters : Q not being originally a Saxon letter.

the ancient Britons, were the Kelts, who were conquered and driven into Wales by the Romans. The descendants of the Kelts still occupy Bretagne in France, Wales, Scotland, Ireland, and the Isle of Man.

The Scythian or Gothic tribes, descended from Magog (Parsons's *Remains of Japhet*, ch. iii. p. 68), were the second source of European population. They entered into Europe from Asia, like the Kelts, about 680 years B.C. as previously noticed. In the time of Herodotus they were on the Danube, and extended towards the south. In Cæsar's time they were called Germans ; and had established themselves so far to the westward as to have obliged the Kelts to withdraw from the eastern banks of the Rhine. They became known to us in later ages by the name of Goths.

From this Scythian or Gothic stock sprung the Saxons, who occupied the north-west part of Germany. We may here observe, the terms Kimmerians and Scythian are not to be considered merely as local, but as generic appellations ; each of their tribes having a peculiar distinctive denomination. Thus we have seen, one tribe of the Kimmerian, extending over part of Gaul and Britain, were called Kelts : and now we may remark that a Scythian or Gothic tribe were called Saxons. The Sakai, or Sacæ, were an ancient Scythian nation ; and Sakai-suna (*the sons of the Sakai*) contracted into Sak-sun, seems a reasonable etymology of the word Saxon. Some of these people, indeed, were actually called by Pliny (lib. vi. c. 11.) Sacassani, which is but the term Sakai-suna spelt by a person unacquainted with its meaning.

The Saxons were as far to the westward as the Elbe in the days of Ptolemy ; and therefore, in all likelihood, as ancient visitors of Europe as any other Gothic tribe. Their situation, between the Elbe and the Eyder in the south of Denmark, seems to indicate, that they moved among the foremost columns of the vast Gothic emigration. The Saxons, when first settled on the Elbe, were an inconsiderable people,

3. The letters in Saxon may be pronounced as the present English : but those who wish to attend more minutely to the pronunciation, &c. may consult the following alphabet under the column for sound, &c., and the notes upon the letters.

but in succeeding ages they increased in power and renown. About A.D. 240, the Saxons united with the Franks (*the free people*) to oppose the progress of the Romans towards the north. By this league and other means, the Saxon influence was increased, till they possessed the vast tract of country embraced by the Elbe, the Sala, and the Rhine, in addition to their ancient territory from the Elbe to the Eyder. In this tract of country were several confederate nations, leagued together for mutual defence. Although the Saxon name became, on the continent, the appellation of this confederacy of nations, yet, at first, it only denoted a single state. We shall only mention two of these confederate nations, the Jutes and Angles, because they are most connected with the history of Britain. The Jutes inhabited South Jutland, and the Angles the district of Anglen, both in the present duchy of Sleswick. Hengist and Horsa, who first came into Britain about A.D. 449, were Jutes, but the subsequent settlers in this island were chiefly from the Angles ; hence, when the eight Saxon kingdoms were settled in Britain in A.D. 586, it formed the Anglo-Saxon Octarchy, generally, but most improperly, called the Saxon Heptarchy. They were called Anglo-Saxons to point out their origin :—Anglo-Saxon denoting that the people so called were the Angles, a nation coming from the Saxon confederacy. In subsequent times, when the Angles had been alienated from the Saxon confederacy by settling in Britain, they denominated that part of this kingdom which they inhabited *Engla-land* (the land of the Angles) Angles' land ; which was afterward contracted into England.

From the entrance of the Saxons into Britain in A.D. 449, they opposed the Kelts, Kimmerians, Kymri or Britons, till, on the full establishment of the Saxon Octarchy in A.D. 586, the Britons were driven into Wales. The Anglo-Saxons retained the government of this island till 1016, when Canute, a Dane, became king of England. Canute and his two sons Harold and Hardi-canute reigned 26 years. The Saxon line was restored in 1042, and continued till 1066, when Harold II. was slain by William duke of Normandy, commonly called William the Conqueror. Thus the Anglo-Saxon dynasty terminated, after it had existed in England about 600 years. The Saxon power ceased when William the Conqueror ascended the throne, but not the language ; for, though it was mixed with Danish and Norman, the vulgar Saxon continued to be spoken by the old inhabitants till the time of Henry the Third, A.D. 1258. See a writ in Saxon issued by this king in Somner's *Dictionary* under *Unnan*.

ALPHABETS*.

ANGLO-SAXON.		MÆSO GOTHIC 3.		RUNIC 4, &c.		
Form.	Sound 5.	Form.	Sound 6.	Name.	Form.	Sound.
À A a	a as in bar.	À	a	Aar	À	a
B b	b	Þ	b	Biarkan	B	b

* The best way of acquiring a knowledge of the alphabets is by writing them over a few times; thus the form of each letter is, in the act of writing, imperceptibly impressed on the mind.

† The Goths were descended from Magog (see note ¹): as a distinctive denomination they prefixed to Goths the name of the country they inhabited or subdued; as, the Mæso-Gothi, Scando-Gothi, Norreno-Gothi, &c. Their chief seat is reported to have been in Gothland, now a part of the Swedish dominions. The Mæso-Goths, as their name imports, were those Goths that inhabited Mœsia, on the frontiers of Thrace. The language of these Goths is not only called Mæso-Gothic, but Ulphilo-Gothic, from Ulphilas, the first bishop of the Mæso-Goths. He lived about A.D. 370, and is said to have invented the Gothic alphabet, and to have translated the whole Bible from Greek into Gothic. These Gothic characters were in use in the greater part of Europe after the destruction of the western empire. The French first adopted the Latin characters. The Spaniards, by a decree of a synod at Lyons, abolished the use of Gothic letters A.D. 1091 (see Priestley's *Lectures on the Theory of Language and Universal Grammar*, p. 41).

‡ This alphabet, called also Scytho-Gothic, Cimbric, or Scandic, as well as Runic, was used by many of the northern nations. They had originally only sixteen letters, which they derived from the Gothic (see Hickes's *Thesaurus*, vol. ii. p. 4, tables i. ii. & iii.). To denote the sounds, which their alphabet would not originally express, they placed a dot or point in some of the letters, and called them *Stungen*, as Stungen Jis (J) is Jis (I) with a point in the middle. Such letters were called *Stungen*, from *Stungen*, pointed or stung. See Lye's *Dictionary* under *Stungan*, to sting, &c.

§ In modern languages there is much difficulty in ascertaining the true sound of letters; and in ancient languages this difficulty is much increased. Dr. Hickes (see *Thesaurus*, vol. i. *Pref. to Saxon Grammar*, xii.) found a MS. in the Bodleian Library marked NE. D. 2. 19; which he considered useful in determining the pronunciation of some Anglo-Saxon letters, prior to the time of King Alfred. In this MS. there are extracts from the Septuagint written in Saxon letters in one column, and a Latin translation in the other (see a facsimile in Hickes's *Thes.*, p. 168). A short specimen is given, with the original Greek,

ANGLO-SAXON.		MESO-GOTHIC.		RUNCIC, &c.		
Form.	Sound.	Form.	Sound.	Name.	Form.	Sound.
E C c	c' as in choice	Γ	g' and as n before another.	Knesol	I	c
D d	d	ð	d	Duss	P or Ȑ	d

to show what letters were used by the Saxons to express the Greek words.

Gen. i. 26.

26. Φύγομεν ανθρώπον
καὶ ιώνα τε καὶ ομούοια
ιμετεραν τε αρχέτο τὸν
ἰχθύὸν τὸν ταλαγῆ τε τὸν
πετινὸν τὸν οὔπαν τε τὸν
ετινὸν τε πάργε τὸν γῆ τε
παντὸν τὸν ἡπετὸν τὸν ἡρ-
ποντὸν επὶ τὸν γῆ τε εγένετο
αὐτοί.

27. Καὶ εφύγειν οἱ θεοὶ τὸν
ανθρώπον καὶ ιώνα τὸν επύ-
γεναυτὸν αργεῖν τε θηλύεργο-
ειν αὐτούς.

28. Καὶ ευλογησεν αὐτοὺς
λεγον αὐξανεῖθε τε πλιθύνεῖ-
θε τε πλιποτε τὸν γῆν τε κα-
τατύπιευτε αὐτοὺς τε αρχέτο
τὸν ιχθύὸν τὸν ταλαγῆ τε τὸν
πετινὸν τὸν οὔπαν τε τὸν
ετινὸν τὸν γῆ τε παντὸν τὸν
ἡρποντὸν επὶ τὸν γῆ τε, &c. 29, 30.

31. Καὶ ὕδεν οἱ θεοὶ τὰ πάντα
οὐαὶ εφήγειν τε τὸν καλαὶ λιαν
τε εγένετο ἡρπετα τε εγένετο
πνοὴ ήμερα εετί.

26. Πιησαμένην ανθρώπου
κατέκοντα καὶ καθ' δροσιστὸν
ημετεραν καὶ αρχέτο(σαν) τῶν
ιχθύων τῆς θαλασσῆς, καὶ τῶν
πετεινῶν τὸν οὐρανοῦ, καὶ τῶν
κτηνῶν, καὶ πασῆς τῆς γῆς, καὶ
παντῶν τῶν ἐρπετῶν τῶν ἐρ-
ποντῶν επὶ τῆς γῆς, καὶ εγένετο
δύτως.

27. Καὶ επομέσεν ὁ Θεὸς τὸν
ανθρώπον κατ' εἰκόνα Θεοῦ επομή-
σεν αὐτούς αρσεν καὶ θῆλυ επομή-
σεν αὐτούς.

28. Καὶ ευλογησεν αὐτοὺς
λεγον, Αὐξανεῖθε καὶ πλιθύνεῖ-
θε καὶ πληγωσατε τὴν γῆν, καὶ κα-
τακυριευσατε αὐτῆς καὶ αρχέτε
τῶν ιχθύων τῆς θαλασσῆς, καὶ
τῶν πετεινῶν τοῦ οὐρανοῦ, καὶ τῶν
παντῶν κτηνῶν τῆς γῆς καὶ παν-
τῶν τῶν ἐρπετῶν τῶν ἐρποντῶν
επὶ τῆς γῆς.

31. Καὶ ειδεν ὁ Θεὸς τὰ πάντα,
ὅσα επομήσε καὶ ιδου, καλαὶ λιαν
καὶ εγένετο ἡρπετα, καὶ εγένετο
πνοὴ, γῆμερα ἐκτη.

From these extracts it appears, the A. S. u was pronounced as ou in Greek, the i as the Greek γ, the e as ε, η, οι, or αι, the k as the Greek κ, the p as the Roman f or Greek φ, the o as the Greek ο or ω, as the English oo in road, &c. (see Hicke's *Thes.* Pref. p. 12).

If we knew the true sound of the Greek letters, the preceding extracts would fix the pronunciation of the Saxon: but, if we know no more of the true original sound of the Greek letters than we do of the Saxon, the following observations may deserve attention (see notes 6, 10 and 11, &c.).

When the Saxon language is properly pronounced, it is by no means deficient in harmony, though its peculiar characteristics are strength and significance of expression, together with a facility and

ANGLO-SAXON.		MESO-GOTHIC.		RUNCIC, &c.	
Form.	Sound.	Form.	Sound.	Name.	Form. Sound.
€ E e e ^ə in ethm.		€ e		Stungen	Jis e
F f f ⁹		F f		Fie	F f

felicity of combination, which is exceeded only by the copiousness of the Greek. See Ingram's *Lecture*, p. 68. The vowels may be pronounced as in English; but Mr. Ingram observes, from the intercourse which the Saxons had with the Romans, it is very probable that their pronunciation of the vowels was something similar to the present Italian. For the formation of Aa, Bb, &c. see *Introduction*, specimen 4.

⁶ The general pronunciation of the Gothic letters is given in the alphabet under *sound*; but we may observe further, that **AI** must be read e, as in **ΙΛΙΣΝ** Jesus; **EI**, i, as **ѧԼՎԵԼ** David; **ԱՈ**, o, as **ՏԱՌԱՆՈՒՄՔՆ** Solomon. **ՐՐ** is sounded ng, as **ԱՐՐ** ang, and **ԼԻՎԱՐՐԼԱԼԻՉՆ**, **Եւայյելու**, Evangelium.

⁷ Hickes, Thwaites, &c. affirm, that **L** and **LL** are always pronounced hard; but Ingram says, "In the pronunciation of c and z the Saxons, long before the time of the Norman Conquest, appear to have nearly coincided with the Italians; either from their religious intercourse with the see of Rome, or from that natural propensity which all nations have to soften their language in the progress of refinement. Thus our modern ch was anciently expressed by c only, as in the word ceojen chosen, Lætceji Chester, &c." The Saxons pronounced the word cild as we do child. In different ages, the same sound has been denoted by other letters, or a combination of them according to the fancy of the writer; but the pronunciation of so common a word as cild, one would suppose, could not materially alter. See *Orthography*, on the letter G, and Ingram's *Lecture*, p. 68.

The Saxon capital **L** was formed from the Roman C when it retained more of its angular form. (See *Introduction*, page 10.) The letters c, cy or cu were used for the sound of k and q before the Norman Conquest. After the time of William the Conqueror, both k and q came into general use. See sect. 17 under K.

⁸ The Saxon final e was seldom quiescent, and generally pronounced as by the Italians at this day: hence Beme is found written Be'mæ or Bohemi, the Bohemians: Dene is the same with Dan, the Danes: the words take, one, wine, &c., which are now monosyllables, were formerly dissyllables, ta-ke, o-ne, wi-ne, &c. See Wallis's *Grammatica Linguæ Anglicanæ*, p. 57, Tyrwhitt's *Chaucer Ess.* p. 60, and Ingram's *Lecture*, p. 68.

⁹ The letters f g þ r t, about the ninth century, lost their Saxon formation, and were written after the Roman manner; as, fg r s t. For the manner of forming the Saxon letters, see Hickes's *Thes.*, p. 2, and *Introduction* to this Grammar, page 10.

ANGLO-SAXON.		MÆSOGOTHIC.		RUNIC, &c.	
Form.	Sound.	Form.	Sound.	Name.	Form. Sound.
G	g ¹⁰ as in gem.	G g or j	{ as in jour, or y in your.	Stungen	Kaun F g
H h	h ¹¹	h h		Hagl	* h
I i	i ¹²	I i		Jis	I i
K k	k ¹³	K k		Kaun	P k ¹⁴

¹⁰ The letter *g* was the origin of *z*, which we find in Scoto-Saxon and old English MSS. In many instances, *g* was pronounced like *y* or *i*, particularly before the vowel *e*: sometimes even before *a*, *u*, &c. as in *dagaz*, *dagum* *days*, *geap* *year*; hence the origin of *yate* for gate, still used in Gloucestershire. *Land-ȝemæpe*, *ȝeȝeglian*, *manega*, *ȝelcepe*, *ȝuglepan*, *ȝugelepan*, &c., if pronounced according to the Italian manner, will be found not unharmonious. The difficulty consists in knowing when these doubtful consonants are to be pronounced hard, and when soft: for this very purpose the Danish *k* was early introduced, and *c* was often inserted before *g*; or a double *cc* or double *gg* was adopted, which produced the hard *c* and *g*: thus *kynincge* for *cyninge*, *kýptel* for *cyptel*, *ȝtice-mælum* *stick-meal*, &c. were used as early as the time of King Alfred, if we have the original MS. of his translation of Orosius, which is the belief of most antiquaries. The Normans preferred the soft sounds of these letters: hence *michel* or *mitchel* for *micle*; *bridge* for *brigg*, &c. the way in which *bridge* is now pronounced by the common people in Norfolk and other parts of England. The prefix *ȝe* is sometimes put, and sometimes omitted, before the same words, and appears to occasion no alteration in its meaning: it was at length superseded by *ȝ*; as *ȝeclýpod*, *called*, *Yclyped*. See Rask's *Gr.*, p. 7, sect. 8, for more observations on the letter *G*.

¹¹ *H* among the Anglo-Saxons was sometimes a very rough aspirate, and at others only a simple one, which gave it a kind of double power. When used as the rough aspirate, it was sounded like *Hh*, or the Hebrew *ח Cheth*.

¹² The Saxons dotted the *ȝ* instead of the *i*, being at first perhaps written *ij*, the *ü* of the Germans twice dotted, and the *i* of the Mæso-Gothic alphabet, which corresponds with the *i* in the Alexandrian, Beza, and other old MSS. of the New Testament; as ΙΟΥΔΑΙC. ΙΔΩΝΤΕC. ΤΤΡΟΔΙ. The Irish dotted the Saxon *ȝ* instead of the *ȝ*. Ingram's *Lecture*, p. 51.

¹³ Whether the old Saxons had the letter *K*, and discarded it like the Romans, is not certain; but *C* was generally used till the Danes and Normans introduced *K*. It is used now, as formerly, to prevent the soft sound of *C*. Ingram's *Lecture*, p. 51.

¹⁴ Sometimes *Kaun P* supplies the place of *Q*; but the northern nations using this character, generally expressed the sound of *Q* by *Kaun Ur VΠ*.

ANGLO-SAXON.

Form. Sound.

L	l
M	m
N	n
O	o
P	p
R	r
S	r ¹⁷
T	t ¹⁸
Ðþ	th ¹⁹

MOESO-GOTHIC.

Form. Sound.

Λ	l
Μ	m
Ν	n
Ω	o
Π	p
Ω	hw ^{in Saxon, or unk in English (15)}
Κ	r
Σ	s
Τ	t
Φ	th ¹⁵

RUNIC, &c.

Name. Form. Sound.

Lagur	ᛚ	l
Madur	Ψ	m
Naud	ᚦ	n
Oys	ᚦ	o
Stungen	ᛋ	Birk
Birk	ᛋ	p
Kaun	ᚠ	q ¹⁴
Ridhr	ᚱ	r ¹⁶
Sol	ᚦ	s
Tyr	ᛏ	t

¹⁵ The proper sound of these letters can hardly be ascertained; but that which is given appears the most probable. We find ΘΛΝ, in Saxon hƿænne, and in English when. We have also ψΛΝ, in Saxon þon, and in English then. The letter ψ is read as the Greek Τ, or the English eu in the middle of a word: at the beginning it is w: thus ΣΥΝΛΓΩΓΕΙΝ and ψΛΙΚΣ, Saxon ƿýþr, and English worse.

¹⁶ The R is used at the beginning, middle, and end of words: but only at the end. See Junius's *Glossary to Gothic and Saxon Gospels*, p. 17, Wormius's *Runic Lexicon*, &c.

¹⁷ Sc, like the German Sch, had the sound of the modern Sh; as, ƿrchip ship, and ƿrjcepar fishers, &c. See Ingram's *Lecture*, p. 68.

¹⁸ See Note⁹, p. 40.

¹⁹ Ð and þ both answer to the English Th; but this, as is well known, has a double pronunciation: 1st, a harder one, as in thing, which is just as the Greek Θ and the Icelandic þ; and 2dly, a weaker and softer one, as in this. This seems peculiar to the English. Spelman attributes the harder sound to Ð, the softer to þ; and Somner, Hickes and Lye follow him in this opinion; but I cannot conceive on what ground. On the contrary, it is clearly seen that the þ had the softer, and þ the harder sound: 1st, because it is evident that Ð is taken from D, and it is also probable that it expressed the sound which comes nearest to D: it is also evident, on the other hand, that þ is taken from the Runic þ, as well as the Isl. þ, and, therefore, it probably denoted the same sound: 2dly, because þ is found so frequently at the end of a syllable, and between two vowels where the softer sound is still retained in English and in Icelandic. According to the old orthography, þ and sometimes d only is written; for example, ƿoð, English sooth, and Icelandic ƿaðþ or ƿaðþ; oðþe, English other, Icelandic aðþið or aðþið. þ on the contrary is found most as the initial of a syllable where the Icelandic has always the hard sound: for example, þeod a people, Icelandic þiðð, þencean to think, Icelandic þen-

ANGLO SAXON.

Form.	Sound.
U u	u
P p	w ²¹
X x	x
Y y	y ²²
Z z	z

MÆSOGOTHIC.

Form.	Sound.
¶	u
¶	cw and in middle of words sometimes c.
¶	w in the beginning, and w in the middle of a word (15)
¶	ch as chyle.
¶	z

RUNCIC, &c.

Name.	Form.	Sound.
Ur	U	u
Stungen	Fie	v or w
Stungen	Ur	U
Stungen	Duss	th

11a. The English have two sounds, as th in *thing* and *this*; but only one way of expressing them: our ancestors had, with much propriety, two distinct characters. Bishop Wilkins makes some judicious remarks on the pronunciation of Ð and Þ. He appears to confirm what has just been advanced by Rask (see *Gr.* p. 8—10.). He says, “Dh (Ð, ð) and its correspondent mute Th (þ, þ) are of that power which we commonly ascribe to the letters D and T, aspirated or incrassated. And though these two powers are commonly used by us without any provision for them by distinct characters, yet our ancestors, the Saxons, had several letters to express them. They represented (Dh) by this mark (ð) as in *faðer*, *moðer*, *ðe*, *ðat*, *ðen*; and (Th) by this mark (þ) as *hief*, *þick*, *faþ*. And it is most evident that their sounds (though we usually confound them under the same manner of writing) are in themselves very distinguishable, as in these examples:

Dh. (Ð, ð.)

Th. (þ, þ.)

Thee, this, there, thence, that, those, though, thou, thy, thine. Father, mother, brother, leather, weather, feather, smooth, seeth, bequeath.

See *Essay on a Real Character and a Philosophical Language*, p. 368.

Verbs are sometimes formed from nouns by changing the hard into the soft *th*: as *wreath*, *wreathe*; *breath*, *breathe*; *cloth*, *clothe*. In Norfolk, words beginning with the hard *th* are spoken as if written with a *t*; *e. g.* *trive* for *thrive*: and in the North of England for *d* in the middle of words the soft *th* is substituted, which is also the sound of the *Δ* among the modern Greeks.

Saxon writers have not attended to the preceding distinction in the sound of þ and ð, but they have used them indiscriminately; as Hickes remarks: “*Confunduntur hi characteres à scriptoribus.*”

²¹ þ, in the middle or end of a word or syllable, retains its original sound, ð like the *w* of the Greeks, and the *w* or *ü* of the Welsh; hence, probably, its modern rank as a vowel. This letter, as to form and place, is unknown in the alphabets of the ancient Hebrews, Greeks and Romans. It is peculiar to the northern languages and people. Mr. Whittaker (*Hist. of Manchester*, vol. ii. p. 332) and Astle, p. 78 and 98, observe, “The Saxon þ seems at first to have been only the Roman v, lengthened into the Saxon character (see *Introduction*, p. 10, spec. 4, and Hickes’s *Thes.*, vol. i. p. 2, Plate) and en-

4. The diphthongs *æ* and *œ* are generally written *æ* and *œ*.

For and the Saxons used these abbreviations, *ȝ* and *ȝ*; for *hat* and *hæt* they wrote *ȝ*; and for *oððe or*, and the termination *lice ly*, they wrote *ȝ*; as *ȝ or*²; and *roðl* for *roðlice truly*.

When an *m* was omitted, they made a short stroke over the preceding letter; as *ȝā* for *ȝam*².

CHAPTER II.

The Division and Change of Letters.

5. The letters of the alphabet are divided into vowels and consonants.

6. Those letters are called vowels which *can* be distinctly uttered by themselves: they are *a, e, i, o, u, ȝ*, and *p*.

7. The remaining letters are called consonants, because they *cannot* be distinctly uttered but in union

larged into the present Roman *w*, by bringing the principal strokes somewhat lower, and closing the top in the one, and by redoubling the whole in the other." The *w*, however, is evidently composed of two characters; namely, of the *v* or *u* doubled. About the time of William the Conqueror, the pure Saxon letters *y, ð* and *ȝ* were written *uu, w, th* or *th*, according to the writer's fancy; and hence the origin of these letters in our present alphabet.

²² This letter very early took the sound of *i*, as in the Icelandic, German and French: this is concluded from the very frequent permutations of *y* and *i*: still it appears that *y* commonly denotes a weak *i*, and, on the contrary, *ȝ* with an accent, a hard *i*. See Rask's *Gr.*, p. 5.

²³ We also find *uł* for *or*; *ȝillm.* for *ȝillelm.*, *William*; and *ðæł*, for *ðælend*, *Jesus*; *ȝ* stands for *leofeytan ȝiðratoi amicissimi*, *most friendly or beloved*; *apł ap̄* or *ap̄* for *apɔytɔle*, *an apostle*; *apłaj*, *apostles*; *ȝieplim*, *Jerusalem*; *ȝcił*, *a shilling*, *money*.

²⁴ There are many other abbreviations and connectives; such as *ȝeft* *ȝeftep*, *after*; *allm̄i* *allmihtig*, *almighty*; *am̄*, *amen*; *ancen*, *ancenne*, *only begotten*; *b*, *b*, *biyc*, *biycop*, *a bishop*; *hnoð*, *hnoð*, *hnoðen*, *brethren*; *capc*, *capceyne*, *a prison*; *cłt P Cnyt*, *xþey*, *Cnytej*, *Christ*, *Christ's*; *cp*, *cpað*, *saih*; *ð* for *ðæg*, *a day*; *ðð*, *ðð*, *David*; *ðpih*, *ðpihē*, *Lord*; *ðñs ðpihtrēj*, *Lords*; *ȝ* *for*, *on account of*; *ȝ*, *geape*, *a year*; *ȝhj*, *ȝhc*, *Jesus*; *ȝ. M. reinte Wajue*, *St. Mary*; *ȝ. p.* *St. Peter*; *ȝuł*, *yułodlice*, *certainly*, &c. See Thwaites, p. 1.

with a vowel. The consonants¹ are subdivided into mutes, which are perfectly unutterable when alone; and semivowels, which have an imperfect sound of themselves.

The mute consonants are b, p, t, d, k, and the hard c and g. The semivowels are f, l, m, n, p, r, v, y, x, z, þ, and the soft c and g. Of these semivowels, l, m, n and p are distinguished by the name of liquids, because they readily unite with the mute consonants, and flow into their sounds².

8. When two vowels are so placed as to be pronounced by a single impulse of the voice, they make a diphthong: their distribution into proper and improper is of modern date; each of the diphthongal letters being

¹ Grammarians have also divided the consonants into three classes, corresponding with the organs employed in sounding them. Thus b, f, m, p, w and v, being formed by the lips, are called *labials*. The letters c soft, d, j, l, n, r, s, th, x, z, are enunciated by the tongue being brought in contact with the extremities of the upper teeth, and, for a similar reason, are denominated *dentals*: while h, k, q, &c. and g hard (uttered by a contraction of the larynx) receive the name of *gutturals*. This division of the consonants is of great use in elocution, and in the acquisition of a philosophical acquaintance with the origin and derivation of words.

A minute attention to the organs employed in the enunciation of each class of letters enabled Amman, a Dutch physician, to teach persons born deaf and dumb to read and speak. Close application to this subject will also be the best means of overcoming all impediments, to a clear enunciation.

In tracing the origin of words, the division of the consonants into labials, dentals, gutturals, &c. is indispensable. In an etymological view, the letters enunciated by the same organs are so often interchanged, that they may be all considered as one letter. In the derivation of words, all the vowels may also be considered as one letter. These observations will not only apply to the Anglo-Saxon, but to all other languages, as will appear from the following notes. See Jones's *Lat. Gram.*, chap. vii.; Jones's *Greek Gram.*, part ii. ch. i.; and Gregory Sharpe's *Two Dissertations on the Origin of Languages, and the original Powers of Letters*.

² The modern final syllables, ble, dle, fle, &c. are evidently of this class; and are actually pronounced without any aid from the final vowel e.

originally sounded in pronouncing the words which contained them. If three vowels come together, they form a triphthong.

9. In studying the Anglo-Saxon tongue, it is of great consequence to remark, that the inevitable changes introduced by the lapse of time through successive ages; the existence of the three great dialects, and their frequent intermixture; the variety of Anglo-Saxon writers, and their little acquaintance with each other; but, above all, their total disregard of any settled rules of orthography³; have occasioned many⁴ irregularities in the language, and thrown difficulties in the way of the learner, which at first sight appear truly formidable; but, on closer inspection, these difficulties present no insuperable obstacle.

10. The principal difficulty consists in this: The Anglo-Saxon writers often confounded some letters, and used them indifferently for each other. This is the case to a most surprising extent with the vowels and diphthongs; so that the consonants, though often treated in the same manner, form the only part of the language which possesses any thing like a fixed and permanent character.

This observation will be fully exemplified in the following remarks on the transposition and substitution of the different letters.

³ "In days when mankind were but callans
At grammar, logic, an sic talents,
They took nae pains their speech to balance,
or rules to gie,
But spak their thoughts in plain, braid lallans,
Like you or me." BURNS.

⁴ Mr. Rask has acknowledged that "the Anglo-Saxon orthography is indeed excessively perplexed;" and yet he makes the following bold assertion; "According to Hickes and Lye, the Saxon orthography seems to be much more irregular than it really is; because they have not at all understood how to deduce rules for it, and to discriminate the more unfrequent and negligent anomalies from what is properly and decidedly right; to set aside, or at least to remark, the former, and follow the latter. Instead of this, they give, in every

Remarks on the Change of the Consonants required for derivation and declension.

B.

11. B, F, or U, are often interchanged⁵; as

Bebej, before, *a* beaver. Ifig, meadow ivy. Obej, ofej, over, over. Eboljan, efoljan to blaspheme. Fot, uot *a* foot.

In Dano-Saxon B is sometimes omitted, or superseded by f, p or u.

C₆₀

12. C often interchanges with G, K and Q^c; as
Doncer, þonger *thoughts*. Eýð, kýð *kindred*.
Eýning, kýning *a king*. Aceþ, Akeþ *a field*. Epen',
quen, *a queen, wife, &c.*

C and CC are also often changed into H, or Hh, before *r* or *ð*, and especially before *t*; as *Strehton* *they strewed*, for *ſtrehton*, from *ſtreccan*. *Ahrian* for *aeſtian* or *axian* *to ask*. *rehð* for *recð* *seeks*, from *recan* *to seek*.

In Dan. Sax. C changes into \mathfrak{z} , h, hp and k ; and ch changes into h.

D.

13. D and T are often used indiscriminately for each other, and D is changed into t especially in verbs; as *reðan* to boil or seeth; *roðen* boiled. *ic cpæð* I said;

case, an excessive number of ways how words may be spelt, and they not unfrequently take the false for the genuine." *Gram.*, p. 1.

⁶ The Hebrew **כֶּבֶל**, cēpēl, is changed into the Chaldee **חֲבֵבֶל**, coupled. The Hebrew **גֶּמֶל**, gēmēl, is formed into the Greek **καμηλος**, the Latin **camelus**, and the English word **camel**. In the same way the Greek **οκτώ** is changed into the Latin **vcto**, and the English **eight**.

⁷ Like the Gothic **UENS**, **UEINS**, **UINX** a wife, woman, &c.

þu cƿæðe thou saidst. he pýrð he is or becomes; þu pupðe thou becomest.

F.

14. In Dan. Sax. F changes into b and p.

G.

15. G is often changed into h and p⁸; as Hēpetoha for hepetoga *a leader*; Dahum for dagum *with days*; Geþigan *to be silent*; geþupode⁹ *he was silent or dumb*; ƿorh for ƿorȝe *sorrow*.

G interchanges with I and Y, when I has a sort of a consonant sound; as geo, ieo or iu *yore, formerly*; geoguð, ieguð *youth*; geoc, ioc or iuc *yoke*.

G is often suppressed before n, or gn lengthened into gen; as þýrigne, þýrñe from þýr or þir *this*, and ænigne, ænine, from ænig *any*. G is often added to words that end with i, as hig for hi *they*; and on the contrary G is often omitted in those words which end in iȝ; as ȝni for ȝniȝ or ȝnyȝ, *dry*.

In Dan. Sax. G is sometimes dropped, or changed into C, H, or K; and GS into X.

H.

16. H is sometimes changed into ȝ; as þag¹⁰ for þah *he grew or threw*, from þean *to grow*.

In Dan. Sax. H is sometimes added to words, and sometimes dropped; or it is changed into c, ȝ, ch, or k; and Hu into p.

K.

17. The Saxons originally expressed the sound of the

⁸ G is often redundant in Greek, as are all aspirates, and it is prefixed to words, as γνοφος, from γεφος, a *cloud*; γινωσκω, nosco, *to know*. See Gregory Sharpe's *Origin of Languages*, p. 51.

⁹ See *Matt.* xxii. 12.

¹⁰ See Cædm. lvii. 20. Cniht peox ȝ þag *the boy increased and grew*. Se ðælend þeah on piðome and on ȝylde. Luke ii. 52. Ðeah as the Gothic **ΨAIH** *he grew*.

modern K by C. As C also stood for a soft sound, it was difficult to know when it was to be sounded hard, and when soft. To remove this difficulty, the Danes and Normans introduced the letter K to denote the hard sound of C¹¹.

L.

18. L¹² and N are often written double or single without any distinction at the end of monosyllables; but this reduplication ceases when words are lengthened, so that a consonant follows; as *pell* or *pel well*; *ealle* or *al all* (*omnis*); *eaalne all* (*omnem*); also *ic jylle*, *þu jylft*, *he jylð*, *I sell, thou &c.*.

In Dan. Sax. L is sometimes put for R.

M and N.

19. In Dan. Sax. these two letters are sometimes interchangeable; and N is occasionally dropped.

P.

20. The Saxon p and p are easily mistaken for each

¹¹ “ The English should never use c at the end of a word.” Todd’s *Johnson*, under K. We should not write *public*, but *publick*. Dr. Johnson was a strenuous advocate for retaining the *k*, so was the author of *Friendly Advice to the Correctour of the English Press at Oxford, concerning the English Orthographie*. Fol. London, 1682. This author says, he observed many cacographies in *The Ladies Calling*, and *The Government of the Tongue*, and some in the 4to Bible of the same date. He says “ You have injuriously and shamefully docked English words, by taking from the end of them; for example, writing *diabolic*, *topic*, *public*, instead of the known words *diabolick*, *topicick*, *publick*, or as sometimes they were written *diabolique*, *topicque*, *publicque*; but never, but from Oxford, with a *c* terminating them, unless from France, where I find them so spelt. But what have we to do to conform our English to their language?” See Todd’s *Johnson*, vol. iv. in Grammar, Note *r* in Orthography. The *k* is now generally omitted (as is the case even in the present work) in such words as *Gothic*, *Cimbric*, &c. &c.

¹² L and R are so nearly related in sound, that they are used promiscuously: for the Hebrew אלמנה *âlménē* the Chaldeans wrote אַרְמָנָא *ârménâ* a *widow*; and for the Hebrew זְה *zéh* the Septuagint has σαρεδ.

other, both in MSS. and on coins; and even in printed books great care is sometimes necessary to distinguish these letters.

In Dan. Sax. P changes occasionally into B and U.

Q.

21. Q is not an original Saxon letter, and very seldom occurs in MSS.; Cw and Cu were commonly employed where Q is now used.

R.

22. R in Dan. Sax. is occasionally added to words, and is sometimes changed into L.

S.

23. S and Z are merely variations of the same original letter. The Z is only the S hard¹³.

In Dan. Sax. Ss, Ð or X are sometimes substituted for S.

T.

24. T in Dan. Sax. occasionally changes into D and Ð¹⁴.

¹³ The Hebrew word שָׁלֵּה ôlēs becomes ρְבֵּי ôlēj and תְּבֵּעַ ôlēz *to exult*, the Greek word μασταῶ to eat, *maxilla* the jaw-bone. Sharpe's *Orig. Lang.* p. 52.

The change, which has happened in our language by the abbreviation of several words that are terminated in *eth*, by substituting an *s* in the room of the last syllable, as in *drowns*, *walks*, *arrives*, and innumerable other words, which in the pronunciation of our forefathers were *drowneth*, *walketh*, *arriveth*, has wonderfully multiplied a letter which was before too frequent in the English tongue, and added to that hissing in our language, which is taken so much notice of by foreigners. See Todd's *Johnson* under S.

¹⁴ The Hebrew תְּבֵּעַ thôē into תְּבִּעַ tô-ē *seduced*, the Greek λαθω or λαθω into the Latin *lateo*, and the Hebrew רְבֵּר rôd, into רְבֵּר rôt, and וְרֵר rôs, *trembled*. The letter T has a tendency in all languages to degenerate into S. Hence in our own tongue *loveth* becomes *loves*. For the same reason the Greek words σταθι, θεθι, and δοθι become στασ, θες, and δος. See note on S, and Jones's *Greek Gram.* Part II. Ch. ii.

W.

25. In Dan. Sax. W changes into F and U; We into oe, u, ue; Wi, into u, uu; Wa, into uiæ, pæ; Wr, into war; and Wu, into u.

X.

26. X is sometimes supplied by *cr*; as *neopcjen* for *neopxen* *quiet*.

In Dan. Sax. X interchanges with S.

Z.

27. Z is only the S hard. See S.

Remarks on the Vowels and Diphthongs.

28. If the consonants,—those natural sinews of words and language,—suffer such changes, it may safely be presumed, that those flexible and yielding symbols, the vowels¹⁵, would be exposed to still greater confusion; a confusion almost sufficient to induce one to imagine that they are of no weight or authority, in Anglo-Saxon orthography.

A.

29. A kind of italic a is much used in Anglo-Saxon MSS.¹⁶ Where we now use A or E, the diphthongs *Æ*, *Œ*, and *Ea* continually occur in Anglo-Saxon; but *Œ* more frequently in Dan. Sax.

The vowel A and its diphthongs thus interchange: A and O. See under O.

A and *Æ*: as ac, æc *an oak*; acep, æcep *a field*; habban *to have*, ic hæbbe *I have*; r̄tan *a stone*; r̄tænen *stony*; lap *doctrine*; læpan *to teach*; an *one*; ænig *any one*.

¹⁵ In fact, there is nearly the same variety in the vowel sounds of English as now spoken, in the different provincial dialects: *e. g.* man mon, sand sond, Craydon Croydon, Dorking Darking,—i is in some districts *ai*, in others *ei*, and *oi*: and will is *wull*.

¹⁶ See Plate.

Æ and EA: as æ, ea *water*; æc, eac *eternal*.

Æ and OE: as æghƿær, ɔeghƿær *every where*; æg-
hpilc, ɔeghpilc *every one*.

Æ and Y: as ælc, ȳlc *each one*.

In Dan. Sax. these occur indifferently:—A, æ, e, ea, o, eo; Æ, e, ie, œ, o, ea, ue.

E.

30. E interchanges with ē. It is often added to the end of Anglo-Saxon words where it does not naturally belong, and it is as often rejected where it does.

Eo is changed into ȳ and e, and ea into e, but more usually into ȳ.

Eaðe, eðe *easily*; and ceaṛteƿ, ceṛteƿ *a castle*.

Seolƿ, ƿelf, ƿylf *self*; ƿyllan, ƿellan *to give, sell, &c.*

Neah *near*; nehṛt *nearest*; eald *old*; re ȳldƿa *the elder*; pealdan *to rule*, he pelt or ƿylt *he rules*; leaſt *loose*, ȳljan *to loose*; geleaſa *belief*, ȳlējan *to believe*.

In Dan. Sax. these occur indifferently:—E, a, eo, œ, o, u, æ, ea, ȳ; ea, eo, i, ȳ; eau, eop; ee, e; ei, œ, i; eo, a, e, i, ip, u; eu, ȳp.

I.

31. I is interchanged with e and y; as

Igland, egland, ȳgland *an island*; efel, ȳfel *evil*; iŋþling, eanþling, ȳŋþling *a farmer*; pen *rain*, ƿinan *to rain*; beƿnan *to burn*, býƿnan *to set on fire*; cƿe-
þan *to say*, þu cƿýt, cƿiȝt, thou sayest.

In Dan. Sax. these occur indifferently: I, ia, io, eo, ȳ; œ, ie, œ; iuh, eop.

O.

32. O is changed into u, e and y, and eo into y; but sometimes into a, especially before n in a short or terminating syllable.

Ode and od, into ade and ad; ðom *judgment*, de-
man *to judge*; ƿnoðer *comfort*, ƿneðrian *to com-
fort*; ƿot *a foot*, ƿet *feet*; boc *a book*, bec *books*;
r̄strom *a storm*, ƿtýƿman *to storm*; ȝold *gold*, ȝýlden

golden; *pōd* a word, *andpýðan* to answer; *peorc* a work, *pýrcean* to work; *heorð* or *hýrðe* a herd; *ioc*, *iuc* a yoke; *iepan*, *iopan* to show; man and mon a man; *lang* and *long* long; *rānd* and *rond* sand.

In Dan. Sax. these occur:—O, a, e, i, u; œ, æ, e, o, ue, pe; oea, eo; ope, uu.

U.

33. U is sometimes converted into y: as *rcnud* clothing, *rcnyðan* to clothe; *cub* known, *cýþan* to make known.

In Dan. Sax. these are used indiscriminately:—U, b, f, o, op, pe, pi, pu; ue, æ, œ, pe; ui, p; uu, ope.

Y.

34. The Anglo-Saxon Y is the Greek Υ (upsilon), or, as the French call it, y Greque. The y was not dotted in the oldest MSS.

Y is sometimes changed into u.

In Dan. Sax. these occur:—Y into e, ea, i; and Yp into eu.

Further Remarks on the Letters.

35. The preceding observations on the consonants and vowels, will render the following peculiarities less surprising, and may perhaps explain their causes.

36. The final letters of words are often omitted: as *pomb*, *pom*; *pæg* or *peȝ*, *pe*.

37. A vowel near, or at the end of a word, is often absorbed by the preceding or succeeding consonant, especially if that consonant be a semivowel: but either that or the nearest vowel is still understood: as *Luȝt* for *luȝaȝt* *lovest*; *luȝð* for *luȝað* *loveth*; and other verbs in the 2nd and 3rd persons. *Geppixl* for *geppixle* *changes*; *ruȝl* for *ruȝel* *sulphur*; *rpæȝl* for *rpæȝel*.

— so in English we say "Sor'et

sulphur; *blofm* for *blofma* *a blossom*; *borfm* for *borfum* *bosom*; *botl* for *botle* *a village, house, &c.*; *þnidl* for *þnidel* *a bridle*.

37*. Contractions of words are common: as *N'ýrte* for *ne þýrþt knew not*; *n'æþðe* for *ne hæþed had not*; *ýnn'ð* for *ýpneð runneth*.

In Dan. Sax., on the other hand, monosyllables are sometimes changed into longer words: as *þrað* *anger, wrath*, lengthened into *papað*. Other words contract two syllables into one; as *cýning* into *kýng* *a king*.

38. The different letters suffer a very frequent change of position: as *tintærge*, *tintæge* *pain*; *þirða*, *þriðða* *third*.

39. A very great variety exists in writing the same word by different Anglo-Saxon authors, as will appear from the following examples: *geogheþe*, *geogodð*, *geoguð*, *gegoþe*, *ioðoð*, *iuðuð* *youth*; *mænegeo*¹⁷ *many, a multitude*, is written *mænego*, *mænigeo*, *mænigo*, *mænigu*, *mænio*, *mæniu*, *mænýgeo*, *manegeo*, *manegu*, *manige*, *manigo*, *manigu*, *menegeo*, *menego*, *menegu*, *menigeo*, *menigo*, *menigu*, *menio*, *menu*.

Adjectives in the comparative degree end indifferently in *ap*, *æp*, *ep*, *ip*, *op*, *up* or *ýp*; and the superlative in *ayt*, *æyt*, *eyt*, *iyt*, *oyt*, *uyt* or *ýyt*.

Active participles end in *and*, *ande*, *aend*, *ænde*, *end*, *ind*, *ond*, *und* or *ýnd*; and passive participles in *ad*, *æd*, *ed*, *id*, *od*, *ud*, or *ýd*.

So also, *He dielþ*, *dealþ*, *delf* or *dalf* *he dug*; and *lærpende*, *lærþigende*, *lærȝende* or *læriende* *feeding*; *ic punþe*, *ic peonþe*, *ic pýþpe*, or *ic peþpe* *I cast away*; *man*¹⁸, *mon* *a man*; *he mæȝe* or *muȝe* *he may*; *he ȝig*, *ȝi*, *ȝie*, *ȝe*, *ȝio*, or *ȝeo* *he is*; *ȝindon*, *ȝendon*, *ȝiendon*, *ȝint*, *ȝient*, *ȝind*, *ȝin*, *ȝien*, *ȝeon*, *are*.

40. Some short words assume very different meanings: as *big*, *bige*, *býȝe*, *bez*, *beȝ*, *beah* and *beh*,

¹⁷ As the Gothic **ΜΛΝΛΓΕΙ** *a multitude*.

¹⁸ As the Gothic **ΜΛNNΛ** *a man*.

which, according to their connexion, signify indifferently, *a turning, a crown, a gem, a bosom, buy, he turned, he submitted, &c.* from *bugan* to *turn, bow, &c.*

CHAPTER III.

Transformation of Saxon words into modern English.

41. We have retained some Anglo-Saxon words unaltered in our modern English.

Æfter ¹ after	Calf a calf	Easter
And and	Camp a camp	Fast ² a fast ³
Apple apple	Corn corn	Fell fell
Bað a bath	Dead dead	Fiend a fiend
Beam a beam	Deað death	First first
Bean a bean	Den a den	Flea a flea
Bell a bell	Dim dim	Fon for
Belt a belt	Dumb ⁴ dumb	Fonð forth
Blind ⁵ blind	Duſt dust	Fox a fox
Brand a brand	End end	Friend a friend
Broð broth ⁶	Earth earth.	From ⁶ from
Broðer a brother	Eaſt east	Full ⁷ full.

42. We may further observe, that in derivation the Anglo-Saxon c coming before a vowel is changed into the English ch, and cc into tch; as *cidan* to *chide*; *cicen* a *chicken*; *peccean* to *fetch*, &c.⁸

The Saxon *rc* and *rce* become the English sh: as *rceall* *shall*; *rceolde* *should*; *rceotan* *to shoot*; *rcean* *shone*; *rçyld* *shield*; *rçip* *shire*,—and many more.

43. Most of the Saxon words which form the ground-work of our present language, have been formed by dif-

¹ As Gothic **ΛΕΤΚΑ.**

² As Gothic **ΒΛΙΝΔΑ, ΒΛΙΝΔΑΣ**, and Cimbric **ΒΜΙΡΕ** (BLINDE). See Lye's *Anglo-Saxon Dict.* and Junius's *Glossarium Goth.*

³ Like the Hebrew בְּרִית brôth *food, broth*.

⁴ As Gothic **ΔΗΜΒΣ, ΔΗΜΒΛ**. See Matt. ix. 33. Luc. i. 22.

⁵ As **ΕΛΣΤΛΝ** *to fast.*

⁶ As Gothic **ΕΚΛΜ.**

⁷ As **ΕΠΛΛΑΣ.**

⁸ See Note ⁷ on letter C.

ferent parts of the process above described: that is, by adding, omitting, transposing or interposing some letter or letters;—by aspirating some, and removing the aspirate from others;—by dropping initial or final syllables, especially the termination of the infinitive mood;—and also by the contractions which many words have undergone. This will clearly appear from the few examples here subjoined.

44. Examples of Substantives.

Foſjt frost	þærþ a wasp	þýl } a well
Geoguð youth	Nædl needle	þýla } a well
Ceaſt chaff	þlare loaf ¹¹	Æx an ax
Deoſen heaven	þeodepe } widow ¹²	þlaford lord
Driŋz a ring	þidepe }	Rom a ram
Stige a sty	Nechebuþa neighbour	Galz } gallows ¹⁶
Næuegar an auger	Sealf salve ¹³	Galga }
Ganþa } a gander	Izland an island	Cu a cow
Gandþa }	Stýpc } a steer or	Dýrnet a hornet
Clugga a clock	Stýpic } stirk.	Opciud orchard
Siole seal, sea-calf	þuca }	Wist a mist
Pþeoſt a priest	Uca }	Boga a bow
Boyme bosom	þagen }	Waga a maw
Munuc a monk	þæn }	Bejn a barn
Gealla gall	Rædic a radish	Dþæſen a raven
Dþæte wheat ⁹	Loppeſtƿe a lobster	Reope a rug
Leoht light ¹⁰	Wærz marrow	Fuzel a foul ¹⁷
Æfen evening	Bodiz a body	Scopel a shovel
Dafuc a hawk	þazol hail	Ðuma a thumb
Dþetþtan whetstone	Geoc a yoke ¹⁴	Telt a tilt
Unutu a nut	Bijsop a bishop	Riyc a rush
Heafod head	Speaſum a swarm	Dýrge a ridge
Oxa an ox	þund a wound ¹⁵	Fola a foal ¹⁸
Dýfe hive	Fæðen a father	Dælþtƿe a halter
Sugu a sow	Modop a mother	Snæzol a snail

⁹ As the Gothic ΘΛΙΤ. ¹⁰ As ΛΙΝΗΛΔ or ΛΙΝΗΛΦ.

¹¹ As the Gothic һΛΛIЕS or һΛΛIЕS.

¹² As Gothic үІД.ХУХ.

¹³ As ՏԱԼԵՑՆ. .

¹⁴ As ГЛԾՈՒ.

¹⁵ As ՎՈՒՆՃ.

¹⁶ As ГԼԱՐՃ.

¹⁷ As ԷՈՐՃՃ.

¹⁸ As ԷՊԱՃ.

Dunig <i>honey</i>	Scæt a sheet	Scipin <i>shrine</i>
Laga a law	Sapel a soul ²²	Camb a comb
Yýpm a worm ¹⁹	Bridde a bird	Sæd seed
Dearop laughter ²⁰	Fæm foam	Speappa a sparrow ²³
Nepla a nephew	Waalepe } meal	Sworþig-York
Craeft a craft, art	Waalepe } meal	Fixa fish ²⁴
Dænycpald threshold	Lapeping a lapwing	Fýpheo fright ²⁵
Fot a foot	Wicce a witch	Wæz whey
Dænþeſt harvest	Dnojna dross	Cýtel kettle
Otop an otter	Aſc ash	Bap } a boar
Beo a bee	Ecze an edge	Bane } a boar
Fleoze a fly	Gilt guilt	Dpan a drone
Wæz away ²¹	Ceac a cheek	Tadige a toad.
Craet a cart	Spupa a spur	

45. Examples of Adjectives, &c.

Nacod naked ²⁶	Wyt it ²⁹	Lang long
Reoh ²⁷ rough	Riht right ³⁰	Sceapp sharp
Fenyg fresh	Scoopt short	Simehe smooth
Lycel little	Graeg gray	Betig best ³⁴
Glæd glad	Fagen glad, fain ³¹	Ear all
Æmtig empty	Wýpſ worse ³²	Ænig any
Beopht bright ²⁸	Agen own ³³	Wære more.

46. Examples of Verbs.

Cýrran to kiss	Anbidian to abide	Appian to run ³⁶
Dæppian to haſp	Wældan to wield ³⁵	Liban } to live ³⁷
Cnyllan to knoll	Folzian to follow	Leorjan } to live ³⁷
Deppican to thresh	Speigian to swallow	Borjan to borrow
Beſcúran to shave	Wringan to ring	Wærðian to ward ³⁸

¹⁹ As the Gothic **ΥΛΙΚΜ.** ²⁰ As **հԱԼԻԾՃՆ.**²¹ As **ՎԻՐՏ.**²² As **ՏԼԻՎԼԱԼ.**²³ As **ՏՊԼԿՅԱԼ.**²⁴ As the Gothic **ՖԻՏԿ.**²⁵ As **ԷԼՈՒԿԻՏՃՆ.**²⁶ As **ՆԼԱՎՓՏ.**²⁷ As **ԿԻՒ.**²⁸ As **ԵԼԻԿԻՒՏ.**²⁹ As **ԻՒՆ.**³⁰ See Lye's Dict. under **ԳԼ-ԿԼԻՒՏԸ.**³¹ As **ԷԼԳԻՆՉՆ** to rejoice.³² As **ՎԼԻԿՏ.** ³³ As **ԼԻՐԻՆ.**³⁴ As **ԵԼՏԻՏՃՆ.**See Lye's Dict. under **ԵԼՏԻՇՃ.**³⁵ As **ՎԼԱԾՃՆ.**³⁶ Run is more similar to the Gothic **ՔԻՆՆՃՆ.**³⁷ As **ԼԻԵՃՆ.**³⁸ As **ՎԼԿՃԳՃՆ.**

Cidan to chide	Cuellen to kill	Renian to rain ⁴⁰
Aðrigan to dry	Ripan to reap	Ceorpan to carve
Ican to increase, to eke ³⁹	Yændrian to winnow	Býcgan to buy ⁴¹
Scneopan to scrape	Lænan to lend	Yacian to wake ⁴²
	Axian to ask	Yæcan to wash.

47. Examples of other parts of Speech.

þrænne when ⁴³	Fnam from	Orþer over ⁵⁴
þræþer whether ⁴⁴	Ðuph through ⁴⁹	Onbutan about ⁵⁵
Æt at	Gýre yes ⁵⁰	Ðon then ⁵⁶
Betrux betwixt	Sya so ⁵¹	Butan but
Gea yea ⁴⁵	Ðideþ thither	Ðær there ⁵⁷
Genoh enough ⁴⁶	Gif if ⁵⁸	þræþ where ⁵⁸
Ðideþ hither ⁴⁷	þrýdeþ whither ⁵⁹	Gemanȝ among
þpi why ⁴⁸	Sya who	Sona soon ⁵⁹ .

Two remarks may be here made relating to the present state of the English language.

48. First: to the question, How comes it to pass that each of the modern English vowels has several different sounds? it may be replied, that all the different sounds beyond the powers of the single vowel were once expressed by diphthongs; those diphthongs being at length discontinued, the single vowel was afterwards unnaturally obliged to bear the various sounds which they had previously represented. This was an alteration in our orthography, but no great improvement.

³⁹ As ΑΝΚΛΑΝ.

⁴⁰ As ΚΙΓΝΑΝ. See Lye's Dict. under ΚΙΓΝ.

⁴¹ As ΚΠΓΣΔΛΝ. ⁴² As ΥΛΗΣΔΛΝ.

⁴³ As the Gothic ΘΛΝ.

⁴⁴ As ΘΛΦΛΚ.

⁴⁵ As ΣΛ or ΣΛΙ.

⁴⁶ As ΓΛΝΩΗ.

⁴⁷ As ΗΙΔΔΚΕ.

⁴⁸ As ΘΛ.

⁴⁹ As ΦΛΙΚΗ.

⁵⁰ This occurs Matt. xvii. 25. Ða cræð he. Gýre. he ðeð. "Then saith he, Yes, he doth."

⁵¹ As ΣΥΕ.

⁵² As ΓΛΠ or ΓΛΒΕΙ.

⁵³ As ΘΛΔΚΕ.

⁵⁴ As ΠΞΛΚ

⁵⁵ And þær onbutan. And thereabouts.

⁵⁶ As ΦΛΝ.

⁵⁷ As ΦΛΚΠΗ.

⁵⁸ As ΘΛΚ.

⁵⁹ As ΣΗΝΣ.

49. Second: the apparent truth of Professor Ingram's observation on our present orthography: "That a few hours attentively dedicated to Saxon literature will be sufficient to overthrow the authority of every dictionary and grammar of the English language, that has been hitherto published."

P A R T II.

E T Y M O L O G Y.

CHAPTER I.

1. ETYMOLOGY treats of the formation and modification of the different sorts of words; or, as they are commonly called, Parts of Speech.

Words, composed of the letters of the alphabet, are articulate sounds used as signs of our ideas.

2. All words were originally what are now termed monosyllables; and consisted either,

1st, of a single vowel, as—a, *always, ever*:

2ndly, of a diphthong, as—æ, *a law*: or

3rdly, of a vowel or diphthong, and one, two, or more consonants united; as—ac *an oak*; ælc *all, each*. Many words ending in a semivowel are most probably of this kind: as—adl *a disease*, pæṛtm *fruit*, bŷṛmp *reproach*, apl *an apple*: so that all words were at first pronounced with one single impulse of the voice, or with that slight modification of it occasioned by the terminating semivowel, and which is but the *recoil* from that impulse. For the sake of greater expedition in communicating the thoughts, and in the inattentive rapidity of pronunciation, two, three, or more words, expressing

a complete thought, or a convenient part of one thought, were often uttered so closely together, as at length, through the force of habit, to be considered as but one word :—consequently, those words which we call disyllables, trisyllables, and polysyllables, are no other than two, three, or more entire words, or fragments of words, thus condensed into one.

All words, therefore, of more than one syllable are compounded of other words, which had a separate existence, either in the same language or in some kindred tongue.

3. Words may be divided into the following classes : namely, **SUBSTANTIVE** or **NOUN**, **ADJECTIVE**, **PRO-NOUN**, **ARTICLE** or **DEFINITIVE**, **VERB**, **ADVERB**, **PREPOSITION**, **CONJUNCTION**, and **INTERJECTION**.

Under these classes all the words of the Saxon language may be arranged : though not perhaps in every case with scientific precision¹.

¹ From the time of Plato to the present, the parts of speech have been variously enumerated, from two to eight, ten, or twelve. This diversity of opinion, as to the number of the parts of speech, has chiefly arisen from the propensity to judge of the character of words, more from their form than from their import or signification. It is evident that to give names to the objects of thought, and to express their properties and qualities, is all that in language is indispensably requisite. If this be granted, it follows that the *noun*, (" *Nomen de quo loquimur.*" Quint. *lib. i. 4*) the name of the thing of which we speak, and the *verb* (" *Verbum seu quod loquimur.*" *Id.*) expressing what we think of it, are the only parts of speech that are indispensably necessary.

All the eight or twelve parts of speech, enumerated by grammarians of the present day, may be reduced to the *Noun* and *Verb*, as follows :

If we had a distinct name for every object of sensation or thought, language would consist only of proper names, and would be too burdensome for the memory. Language then must be composed of general signs, to be remembered ; and, as our sensations and perceptions are of single objects, it must be capable of denoting individuals. These general terms are rendered applicable to individuals by auxiliary or prefixed words, and the general term, with its auxiliary, must be considered as a substitute for the proper name. Thus *boy* is a general term, to denote the whole of a species : if I say *the boy*, *this boy*, *that*

boy, it is evident that the word *boy* with the articles or definitives *the*, *this*, and *that*, are substitutes for the proper name of the individual :—definitives or articles are therefore not absolutely necessary. See *Locke's Essay*, book iii. chap. 3.

The pronoun is a substitute for the noun, and may easily be dispensed with.

The adjective cannot be considered essential in language, since the connexions of a noun with a property or quality may be expressed by the noun and verb : thus, “ *a wise man*” is the same as “ *a man of, with, or join wisdom*.” Dr. Jonathan Edwards affirms that the American-Indians, denominated “ *Mohegans*, have no *adjectives* in all their language.” *Diversions of Purley*, vol. ii. p. 463.

Adverbs are only abbreviations ; as, *here*, for *in this place*; *bravely*, for *brave-like* ; and, therefore, they may be rejected. In a similar manner it might be shown, that all parts of speech, except the noun and verb, are either substitutes or abbreviations, convenient indeed, but not indispensably requisite.

That all language is reducible to nouns and verbs is the doctrine of Plato, and is eloquently maintained in the *Platonice Quæstiones* of Platarch. Of the same opinion was Aristotle ; who says, “ there are two parts of speech, *nouns* and *verbs*.” *Varro de Ling. Lat.* Hence the observation of Priscian : “ It was a favourite idea with some philosophers, that the *noun* and *verb* were the only parts of speech ; and all the other words were assistants or connectives of these two.” *Lib. xi.* To this opinion in later times Vossius, professor Schultens, Lemnep, and others, have expressed their assent ; but none so much in accordance with Mr. Tooke, as Hoogeveen in his *Dissertation on the Greek Particles*. That particles (as Mr. Tooke calls them) are abbreviations of other words, is, however, neither the discovery of Mr. Tooke nor of Hoogeveen who preceded him. The fact is illustrated in the work of a learned German on the subject of the Hebrew Particles, published in 1734. “ If not all separate particles, certainly the greater part, are, in their nature, nouns. That this position is perfectly just, though new, you will be convinced by the following pages. For, by reading these through with care, you may very easily understand that all the separate particles of the Hebrews are either *nouns* or *verbs*.” Christ. Koerber, *Lex. Partic. Hebr.* This etymological principle is thus displayed by Hoogeveen :—“ Nature and reason teach us that the first origin of the Greek, as well as every other language, was most simple ; and it is probable that (*ονοματικας*) *nouns*, by which things, and *verbs*, by which actions were expressed, were first used, but not *particles*. However, since the whole discourse consists of *verbs* and *nouns*, the former of which denote the actions and passions, the latter the *persons* acting and suffering—it is rightly asked, whether the primitive language had particles : Indeed, the particles themselves were formerly either *nouns*, or *verbs*. See *Doctr. Particularum Ling. Gr.* 1769, *Praef.* and Todd's *Johnson*, in *Gram.* vol. iv. p. 15.

From what has been stated, it is evidently the opinion of learned men, that in all languages, the essential parts of speech are the *noun* and *verb*; but, as there is in every language a number of words which cannot be easily reduced to these primary divisions, it has been usual with grammarians to arrange words into a variety of different classes. This arrangement is partly arbitrary: for, as Horne Tooke remarks, "it has not to this moment been settled, what sort of difference in words should entitle them to hold a separate rank by themselves." *Diversions of Purley*, vol. i. p. 44. Hence the different opinions, as to the number of the parts of speech, mentioned at the beginning of this note. Into whatever number of classes words may be distributed, it should always be remembered, that the only words essentially necessary are the *Noun* and *Verb*; every other species of words being admitted solely for dispatch or ornament. See Dr. Crombie's *Etym.* p. 21.

Having seen that all the parts of speech may be reduced to the *Verb* and *Noun*, perhaps it may be proper to give, what may be considered, the progressive formation of the different classes into which words are divided in this Grammar. See the note to the 2nd paragraph on the *adverb*, chap. vi.

Every abstract term in language had originally a sensible, palpable meaning;—generally a substantive meaning.

Substantives or nouns constitute, in general, the primitive words in all languages. See a different opinion in Anselm Bayly's *Introd. to Languages*, p. 73, and Bishop Burgess's *Essay on the Study of Antiquity*, 2nd. edit. p. 89.

Verbs are the first-born offspring of nouns. They are nouns employed in a verbal sense;—at least, the greatest quantity of words are of this class: a few indeed appear to have started into being at once as verbs, without any transmigration through a previous substantive state.

Adjectives spring from the two preceding classes of words; and are originally either nouns adjectived, or verbs adjectived.

Pronouns take their rise from Nouns, Verbs, and Numerals, which have, in many instances, passed through the adjectived state.

Articles, or more properly *Definitives*, are nothing but Pronouns used in a particular sense.

Adverbs, for the most part, originate in Adjectives and Pronouns; a few in Verbs and Nouns.

Connectives, that is *Conjunctions* and *Prepositions*, are generally Nouns or Verbs employed in a particular sense, and for a particular purpose; they are sometimes slightly adjectived.

Interjections are, in most instances, Verbs: though a few are Nouns.

Hence it will be easily perceived, that the original words in a language,—that is, those which were formed when the language itself began,—are probably not numerous; the great mass of its vocabulary was produced at successive intervals, and will, in a great degree, exhibit the *distinct stages* of its formation. See Notes to chap. ii. sect. 4: chap. iii. sect. 26: and chap. v. sect. 57.

CHAPTER II.

THE NOUN.

4. A Noun¹ is the name of any thing we can *see*, *touch*, or *conceive* to exist.

We know that *boc*² *a book*, and *ƿep* *a man*, are nouns, because we can see or touch them. We are also certain

¹ Nomen ƿnama. mið þam pe nemnað ealle þing. ægþer gerýndeplice ge gemænlice. ƿýndeplice be a genum naman. *Eadgarus, Æthelwoldus, gemænlice. rex king. episcopus bishcop.* *Ælfrici Gram.* p. 3.

² *The Anglo-Saxon Language in the First Stage of its Formation.*

FORMATION OF NOUNS.

The five senses are the great inlets of human knowledge; and the objects of those senses first engage our attention:—to give these their appropriate appellations, is the first business about which the organs of speech are employed.

The name of a thing that exists, or of which we can form any notion, is denominated a Noun or Substantive, and is the only primitive part of speech, and the parent stock of all language. All other words are formed either by the amplification or abbreviation of the Noun.

Substantives occur in the Anglo-Saxon either *single* or *compounded*. The latter were evidently formed after the other, and rendered a more circuitous mode of expression unnecessary.

SINGLE SUBSTANTIVES.

<i>ƿep</i> { <i>ƿan</i> {	<i>a man</i>	<i>Fic</i> <i>fig</i>	<i>Fæn</i> <i>cart, vehicle</i>
<i>ƿif</i> { <i>ƿifc</i> {	<i>a woman, a wife</i>	<i>Næye</i> <i>nose</i>	<i>Lam</i> <i>loam, clay</i>
<i>ƿifc</i> { <i>ƿif</i> {	<i>fish</i>	<i>ƿæg</i> <i>eye</i>	<i>Dîc</i> <i>dish</i>
<i>ƿifc</i> { <i>ƿæg</i> {	<i>day</i>	<i>Storc</i> <i>stork</i>	<i>Rige</i> <i>back, ridge</i>
<i>ƿæg</i> { <i>ƿilm</i> {	<i>skin</i>	<i>Fæt</i> <i>fat</i>	<i>Ðor</i> <i>the god Thor</i>
<i>ƿilm</i> { <i>leac</i> {	<i>leek</i>	<i>Boc</i> <i>a book</i>	<i>Lebanc</i> <i>the mind.</i>
		<i>Stæf</i> <i>a letter</i>	

COMPOUND NOUNS.

First. Compound nouns consist of two or more independent words which occur singly, with an appropriate meaning, as often as in combination:—*Secondly*, of one independent noun, or perhaps more; joined with a word which has now almost, or entirely, lost its separate use, and is chiefly employed in the termination of other words: and,

that *lupe love*, and *þorȝe sorrow*, are nouns, though we cannot see or touch them; because we can conceive such a thing to exist as the *love* we have for our parents, and the *sorrow* we have for our faults.

Nouns are of two sorts, *Proper* and *Common*.

Thirdly, of one primitive, complete substantive, and a terminating syllable, which is only the fragment of some ancient word, possessing no longer any separate use or signification.

1st, *Nouns composed of independent words.*

Ac or æc <i>oak</i> , ceƿn or	copn, grain, fruit	} make	{	Æceƿn or acopn <i>the corn</i>
				of the oak, an acorn
Ceƿp <i>cattle, property, business</i>	Scipa a ship	—	{	Ceƿpƿipa a <i>merchant ship</i>
—				Ceƿpƿan a <i>chapman, a dealer, a merchant</i>
Ceaſteƿ a city	ƿapa men.	—	{	Ceaſteƿapa <i>citizens</i>
Buȝz a city	ƿapa men.	—		Buȝzƿapa or -ƿapu <i>citizens</i>
	Stær a letter	—	{	Stærƿaſt <i>the art of letters, grammar</i>
Cƿæſt an art, a craft	Boc a book	—		Boc-cƿæſt <i>learning</i>
	ƿig an idol or temple	—	{	ƿig-cƿæſt <i>the art connected with idolatry, witchcraft</i>
	Sceaſt a shaft, dart	—		Sceaſtƿaſt <i>a dart of the mind, thought</i>
Vige the mind	Cƿæſt craft	—	{	Vige-cƿæſt <i>the craft of the mind, prudence, acuteness of mind</i>
		—		
Deil a part	Mid the midst	—	{	Middel the <i>mid part, middle</i>
	Lýt a light thing	—		Lýttel a <i>light part, a little</i>
Vipe a family,	Gedale a partition	—	{	Vipe-ȝedale <i>the separation of a family, divorce</i>
Fæp a journey,	Elde age, time	—		Fæpelde <i>the time employed in a journey.</i>

It is not easy to ascertain, in the present state of etymological science, whether *Mid*, *Lýt*, *Elde*, &c. are primitives or not: they are ranked as such till further knowledge be obtained. In general, all words ending in *d*, *t*, or *n*, are to be suspected of verbal origin.

2dly, *Nouns composed of independent words, and others used as terminations.*

These terminating words had each originally a precise, single meaning; but their frequent use has obtained for them a variety of secondary and figurative meanings, in some cases but slightly connected with their primitive significations: they are in fact used with every possible latitude of signification; as,

Proper Nouns or Names.

5. Proper nouns are names only, appropriated to individuals; as, Ecȝbeþht (*the bright eye*), Æþelped (*noble in council*), &c.

Common Nouns.

6. Common nouns or names are those words which denote the names of things containing many sorts or in-

-dom, or -dome, i. e. *judgment, sentence, ordinance, decree*: also *sense or signification*; as Dom-boc *a book of laws or decrees*. In composition dom denotes *power, office, quality, state, condition, authority, property or right*; as,

Cýne a king	Cýnedom a kingdom
Fneo a freeman	Fneodom freedom
Deop a slave	Deopdom slavery
Spic a traitor	Spicdom treason
Birceop a bishop	Birceopdom episcopacy
Abbuð an abbot	Abbuðdome abbacy.

-plic or -pice, i. e. *a kingdom or realm, office, dominion, power, empire; also rich, wealthy, potent*.

Cýne a king	Cýnplic a kingdom
Birceop a bishop	Birceopplice bishopric
Ælf an elf,	{ Ælflic an elf in government, Ælfric.

-had, -hade, i. e. *sex, person, order, office, degree, state, quality, kind, or sort*. It is the modern termination in -hood and -head; as,

Pneost a priest	Pneosthade priesthood
Munuch a monk	Munuchade monkhood
Cild a child	Cildhade childhood
Cniht a knight	Cniighthade knighthood
Wægð } a maiden	{ Wægðad } maidhood
Wæden } a maiden	{ Wædenhad } maidhood
Yer a man	Yerhad manhood
Yif a woman	Yifhad womanhood.

-scýp, -scýpte, -scýp, -scýpe, i. e. *a shire, a share, a part, department, prefecture, charge, care, office, employment, administration*.

Birceop a bishop	Birceopscýpte a bishopric
Pneost a priest	Pneostscýpte parish
Geþepa a companion	Geþepscýpte society

Tun an inclosure, a town Tunscýpte stewardship.

-scýp, -scýpte, -scýp, -scýpe, i. e. *a shape, a form, action, office, dignity*. -scýp is the modern termination -ship.

Degeñ a thane	Degeñscýpte thaneship, servitude
Geþepa company	Geþepscýpte fellowship.

dividuals ; and the name is common, or applicable to every individual of the sort; as *man*, *boy*, *tree*, &c. There are many sorts of men, boys, or trees, and many individuals in each of these sorts ; but the noun *man*, *boy*, or *tree*, is common to every individual of the sort.

3dly, Composed of independent words, and terminating syllables.

Some of these terminating syllables are the following.

-ing. This is a frequent ending of patronymic nouns, i.e. those which are derived from a father's name : as,

Cenfuring the son of Cenfusa.

Bældæg Þodenring Bældæg son of Woden.

Elefing the son of Elise.

Þoden Frithowulfring Woden son of Frithowulf.

“ *Æscwine Cenfuring, Cenfus Cenferðing, Cenferð Cuðgilding, Cuðgild Ceolpulring, Ceolpul Cynricing, Cynric Cerdicing.*”

Sax. Chron. A. D. DCLXXIV.

Æscwine son of Cenfus, Cenfus son of Cenferth, Cenferth son of Cuthgils, Cuthgils son of Ceolwulf, Ceolwulf son of Cynric, Cynric son of Cerdic.

-ling. Many of this ending are diminutives ; as,

Cnæpling a little boy. Deoþling a little dear, a darling

At other times it denotes a state of subjection to ; as,

Dýpling subject to hire, a hireling

Dæftling subject to a haft, bond or imprisonment

Ræpling subject to bonds, a captive

-incle. These are diminutives ; as,

Rap a rope Rapincle a little rope

Scip a ship Scipincle a little ship

Tun an inclosure, a farm Tunincle a little farm.

-elj. There are but few of this termination.

Rec, Ræc smoke, a reeking Ræcelj frankincense

Stice a pricking Sticcelj a sting

Fæt a vessel Fætelj a bag or wallet

Ræd a guess Rædelj a riddle

Þær or Þært a weft or woof of cloth Þæfelj a covering or coat, because made of the warp and woof

Fpeo a freeman Fpeolj i. e. Fpeo-elj a feast, pleasure.

-a denotes a person

Yþþta workman

Wanylaga manslayer

Yþrenuma heir, one who takes the inheritance

Foþgenga precursor

7. We know *man* is a *Common* name, because it is common to all the species; and that *Æþelneð* is a *Proper* noun or name, because it is appropriated to an individual:—every individual man is called *Man*, but every man is not called *Æþelneð*.

The Properties of Nouns.

The properties of Nouns are *Number*, *Case*, *Gender*, and *Declension*.

OF NUMBER.

8. Number¹ is the consideration of an object, as one or more. It is probable that the earliest nouns were proper names; but the unavoidable observation that many of

This termination is also used in other derivative words, which denote inanimate things: for example,

Gemana a congregation. *Geyuna custom, habit.*

-ep, -epe (from *pep a man*) also denotes a person.

æsdepe a sower. *þynteps a writer.* *Reafeppe a robber.*

-end denotes also a person.

Pejjend a defender. *Yaldend ruler, manager.* *Dæland redeemer.*

² It is probable that the plural of all nouns was originally formed by annexing to the singular a word which signified *multitude*, &c. This is the case in Hebrew; for סִים (im) signifies a multitude, and is derived from סֵם (ēm), הַמָּה (ēmē), or הַמְּנֻן (ēmün): thus גֵּמֶל-חַמְּנָה (gēmēl-ēmün or ēm) a *camel multitude*, became גֵּמֶלִים (gēmēl-im) *camels*. We know also that the Bengalese (a branch of the Sanscrit) forms the plural of nouns by the addition of “*lok*” *people*: thus *projaa a peasant*, becomes *projaa-lok a peasant-people*, or *projalok peasants*. Perhaps some other plural terminations may have originally possessed some such meaning, if it could be discovered.—Mr. Webb attempts to account for the formation of the Saxon plural thus:

The pronominal elements appear to be the great instruments in the formation of Number.

In the addition of Number to a word, it is supposed that the addition does not necessarily and essentially contain the idea of Number; but that, on seeing the word in that particular form of it, the mind, for its own convenience and dispatch in conversation, agrees with those to whom we are speaking, to put upon that form of it the idea of Number, which was not originally either in the noun or its termination.

The distinction in the Number of things is founded in nature, but the general manner of expressing that difference in words seems to

the things named resembled each other, and that there might be several of the same sort, speedily gave rise to Number.

When one object only was expressed, the noun remained in its original single state, which is called the Singular Number: when two or more objects are referred to, the noun commonly undergoes a slight alteration to indicate it, and becomes the Plural Number: as,

SINGULAR.	PLURAL.
<i>Smið a smith</i>	<i>Smiðar smiths</i>
<i>Dun a mountain</i>	<i>Duna mountains</i>
<i>Yiln a girl</i>	<i>Yilna girls</i>
<i>Steorŋja a star</i>	<i>Steorŋjan stars</i>
<i> Ea water</i>	<i>Ean waters</i>
<i>Eaz an eye</i>	<i>Eagan eyes</i>
<i>Fneo a freeman</i>	<i>Fneor freemen</i>
<i>Yntep winter</i>	<i>Yntpe or Yntpa winters.</i>

contain no necessary implication of it. The plural terminations appear to be only variations of the singular, not radically or numerically different in signification.

There was probably no original alteration of the noun, either by termination or otherwise; but persons in speaking said indifferently, *one foot*, or *five foot*, or *twenty foot*, as the vulgar do still; always using a numeral to denote the plural, when the amount could be exactly ascertained; and a word expressive of multitude when the number was uncertain.

In time, this numeral, or word of plurality, used in many languages, coalesced with its principal; and in some instances, as it was troublesome to use different words to denote the exact number when exactness was of no consequence, they agreed to use the same sign to express both the singular and the plural; placing it before the noun for the one purpose, and after it for the other: as if we were to say in English, *Sing. one-foot, Plur. foot-one*. In Anglo-Saxon thus:

SINGULAR.	PLURAL.
<i>a-porð a word</i>	<i>porð-a words</i>
<i>an-yitega a prophet</i>	<i>yiteg-an prophets</i>
<i>(eis) eif-ymid</i> } <i>one smith</i>	
or } or	{ <i>ymid-ej smiths: i. e. ymid-eis.</i>
<i>a-ymid</i> } <i>a smith</i>	

We have now in English:

SINGULAR.	PLURAL.
<i>an-ox.</i>	<i>ox-an or -en.</i>

Nouns in Saxon form their plural according to the inflection of the declension to which they belong ; but some nouns are written the same in both numbers : as, *bearn* and *cild* *a child* or *children* ; *wif* *wife* or *wives*, &c. This happens most frequently in nouns designating things without life ; as, *word* or *words*.

The following change their final consonants in the plural.

SINGULAR.	PLURAL.
<i>Fixc a fish</i>	<i>Fixar fishes</i>
<i>Dirc a dish</i>	<i>Dixar dishes</i>
<i>Tuyc a tusk</i>	<i>Tuxar tusks.</i>

Some names of nations are found in the plural without the singular : as *Dene the Danes* ; *Romane the Romans* ; *Engle the Angles*, &c. They are declined like the plural of the third declension.

These change the vowel in forming the plural :

SING.	PLUR.	SING.	PLUR.
<i>Boc a book</i> ..	<i>Bec books</i>	<i>Eu a cow</i>	<i>Lý cows</i>
<i>Fot a foot</i> ..	<i>Fet feet</i>	<i>Toð a }</i> ..	<i>{ Teð & Toþar</i>
<i>Man a man</i> ..	<i>Men men</i>	<i>tooth }</i> ..	<i>{ teeth</i>
<i>Lýr a louse</i> ..	<i>Lýr lice</i>	<i>Goð a goose</i> ..	<i>Geð geese.</i>
<i>Mýr a mouse</i> ..	<i>Mýr mice</i>		

These form their plural thus :

SING.	PLUR.
- <i>Lealþ a calf</i>	<i>Lealþnu calves</i>
<i>Æg an egg</i>	<i>Ægþu eggs</i>
<i>Beo a bee</i>	<i>Beon bees.</i>

Number affords an opportunity of distinguishing substantives, as proper or common ; for without this contrivance they must have been all proper, and perhaps innumerable.

Proper nouns, being names appropriated to individuals, do not, therefore, admit of a plural ; as, *Ælfƿic* : but common names or substantives, as standing for kinds

and sorts containing many individuals, may become plural; as, Sing. *ṛtan* a *stone*, Plur. *ṛtanay* *stones*.

OF THE CASES.

9. A case⁴ is a change in the termination of a noun, adjective, or pronoun, to express their relation⁵ to the words with which they are connected in the sentence.

⁴ The origin of the word *Case* may be thus explained :

The Peripatetics did not consider the nominative as a case, but compared the noun in this primary form to a perpendicular line; as A B. The variations of the word from the nominative they considered as other lines drawn from the same point A, or to lines falling from the perpendicular, with different degrees of obliquity, as A C or A D; and these they termed the noun's ΠΤΩΣΕΙΣ (Casus), *Cases* or *Fallings*. But the Stoicks and the ancient grammarians considered the nominative also as a case. When a noun fell from the mind in its simple primary form, they called it ΠΤΩΣΙΣ ΟΡΘΗ (Casus Rectus), *an erect or upright case*, as A B; and thus they distinguished the nominative case. When a noun fell from the mind under any of its variations, such as Genitive, Dative, &c. they termed them ΠΤΩΣΕΙΣ ΠΛΑΓΙΑΙ (Casus Obliqui), *oblique cases*, as A C or A D, in opposition to A B, which was erect and perpendicular. See *Harris's Hermes*, book ii. ch. 4.



⁵ The mind is not always employed about single things, but compares one object with another, that it may discover in what relation they stand to each other. This relation is expressed in various ways, according to the idiom of different languages :

1st. By particles; as *תָהָרְבָּשׁ וְרִיבָּ* (quēdēs *lē* yēwē) *Holiness to the Lord*.

2nd. By terminations; as *Darium vicit Alexander*.

3rd. By the situation of words; as *Alexander conquered Darius*.

These different modes of expressing relation will be illustrated in the progress of this note. It has been already remarked, that words of more than one syllable (Etym. 2, p. 59) are two or more entire words, or fragments of words, condensed into one. On this subject the excellent observation of the Rev. A. Crombie, LL.D. may be quoted with advantage (See a *Treatise on the Etymology and Syntax of the English Language*, p. 47). "That the cases or nominal inflections, in all languages, were originally formed by annexing to the noun in its simple form a word significant of the relation intended, is a doctrine which, I conceive, is not only approved by reason, but also attested by fact. That any people, indeed, in framing their language should affix to their nouns insignificant terminations for the purpose of expressing any relation, is a theory extremely improbable. Numerous

In Anglo-Saxon there are four cases: the *Nominative*, *Genitive*, *Dative*, and *Accusative*.

as the inflections are in the Greek and Latin languages, I am persuaded that, were we sufficiently acquainted with their original structure, we should find that all these terminations were at first words significant, subjoined to the *radix*, and afterwards abbreviated. This opinion is corroborated by the structure of the Hebrew and some other Oriental languages, whose affixes and prefixes in the formation of their cases and conjugation of their verbs, we can still ascertain."

The Hebrew, like the English, expresses the relation of one word to another by particles placed before nouns, and therefore called prepositions; and in some instances by modifying the termination. "It does not appear that the relation of words is so conveniently expressed by varying nouns with terminations, as by placing them in the natural order of construction, and affixing prepositions to them." (See Wilkins's *Essay towards a Philosophical Language*, &c. p. 352 and 444.) And therefore we find that prepositions are used in the Hebrew—the most philosophical language with which we are acquainted. The Hebrew word פָּקָד (səq) *a sack*, admits the following prefixed particles: ל, מ, ב, &c.

SINGULAR.			PLURAL.		
פָּקָד	אָסֶק	<i>a sack</i>	פָּקָד	סְאַקִּים	<i>sacks</i>
פָּקָד-לָ	לֵסֶק	OF OR TO	פָּקָד-לָ	לֵסֶקִים	OF sacks
פָּקָד-מָ	מֵסֶק	FROM	פָּקָד-מָ	מֵסֶקִים	FROM sacks
פָּקָד-בָּ	בֵּסֶק	IN	פָּקָד-בָּ	בֵּסֶקִים	IN sacks.

Here the preposition ל, of or to, &c. is derived from לָ (ál) *of, to, &c.*; מ, from or with, is a derivative of or מִן (mu or ménē) *to distribute with, &c.*; ב, in, &c. is derived from בְּ (bē) *hollow, or בַּיִת* (biē) *within.* (See Parkhurst's *Hebrew Lexicon*.)

What is called the Genitive Case in other languages, is expressed in Hebrew by an *omission* or *alteration* of the last letter of the first word; and such word is said to be in regimen: as דְּבָרִי-חַכְמִית (dēbərī hēk̄-mīm) *the words of the wise*; מְרִימָן (mērīmān) *omitted*; and יְרָאָתִ יהָה (irāt yēwē) *the fear of the Lord*; נְיָתָה (nyātāh) *put instead of 71.*

The Greeks did not only adopt a different method of writing to that which was practised by the Oriental nations (see Introduction, 4 & 5), but, instead of expressing the relation of words by prepositions as in the Hebrew, they effected it by annexing vowels or syllables to the radical word. Greenwood observes: "I should suspect that at first the Greeks had no cases, but made their declensions by the article ὁ, ἡ, το, τοι, της, του, &c. as we do by the help of prepositions; and that this method led them by degrees, for the sake of brevity, to make the terminations similar to the articles; which being done, they might then omit the article, and the terminations alone might serve the

10. The Nominative, or naming case, is that which primarily designates the name of any thing: as *γνήσιος a smith*.

purpose." See *An Essay towards a Practical English Grammar, &c.* 5th ed. 12mo, 1753, p. 65. Thus the Greek was the first language in which the use of cases or variable terminations was introduced. Monboddo remarks: "The Greek was an Oriental language brought by the Pelasgi into Greece; but it is certain the Greeks made very great alteration in it. Now this alteration appears to have been principally in the termination of the words, and the analogy of the language, by which I mean the flexion of the declinable words. The Oriental languages, and particularly the Hebrew, to which I am persuaded the Pelasgic was very near akin, terminated by far the greatest part of its words and all its roots in consonants, whereas the greatest part of the words in Greek, and all the roots, being verbs, terminate in a vowel. And this difference of termination did necessarily produce a great difference of inflection. And accordingly the fact undoubtedly is, that the Orientals form the cases of their nouns and tenses of their verbs in a manner very different from that practised by the Greeks, and the roots also of their languages are very different from the Greek roots." Vol. ii. Dissert. i. p. 514.

The Greeks inflected their word *σακκος*, a sack, thus:

SINGULAR.			PLURAL.		
N. Σακκ-ος	A	sack	N. Σακκ-οι		sacks
G. σακκ-ου	OF A	sack	G. σακκ-ων	OF	sacks
D. σακκ-ω	TO A	sack	D. σακκ-οις	TO	sacks
A. σακκ-ον	A	sack	A. σακκ-ους		sacks
V. σακκ-ε	O	sack.	V. σακκ-οι	O	sacks.

The Latin being derived from the Greek, the Romans modified their words in a similar manner:

SINGULAR.			PLURAL.		
N. Sacc-us	A	sack	N. Sacc-i		sacks
G. sacc-i	OF A	sack	G. sacc-ORUM	OF	sacks
D. sacc-o	TO A	sack	D. sacc-is	TO	sacks
A. sacc-UM	A	sack	A. sacc-oſ		sacks
V. sacc-e	O	sack	V. sacc-i	O	sacks
Abl. sacc-o	BY A	sack.	Abl. sacc-is	BY	sacks.

The Saxons inflected Sacc thus:

SINGULAR.			PLURAL.		
N. Sacc	A	sack	N. Sacc-ay		sacks
G. jacc-ey	OF A	sack	G. jacc-a	OF	sacks
D. jacc-e	TO OR BY A	sack	D. jacc-um (-on)	TO	sacks
A. jacc	A	sack.	A. jacc-ay		sacks.

Some languages have even a greater number of cases than the

11. When one thing is represented as being the *source, origin, author, or cause* of another, its name has

Greek, Latin, or Saxon. The Sanscrit has *eight*, and the Laplandish is said by Fiellstrom to have *nine* cases, which are given thus :

Nom.	joulke	....	pes	....	<i>a foot</i>
Gen.	joulken	....	pedis	....	<i>of a foot</i>
Dat.	joulkas	....	pedi	....	<i>to a foot</i>
Acc.	joulkem	....	pedem	....	<i>a foot</i>
Voc.	joulke	....	pes	....	<i>o foot</i>
Abl.	joulkest.	<i>e, x, a</i>	pede	....	<i>from a foot</i>
Priva.	joulket.	....	sine pede	....	<i>without a foot</i>
Media.	joulkin.	....	cum pede	....	<i>with a foot</i>
Loca.	joulkesn	....	in pede	....	<i>in a foot.</i>

Adelung in his *Mithridates* says : "There are fourteen cases in the Finnish and Laplandish," vol. i. p. 743.

The Greek terminations *ov, w, wv, &c.*, the Latin *i, o, orum, &c.*, and the Saxon *ej, e, a, &c.* annexed respectively to the radical word *saxn, sacc*, and *jacc*, have the same effect as the Hebrew *ב, נ, ז, &c.* and the English *of, to, for, &c.* placed before the radical word *pw* (*sēq*) or *sack*.

It must be here observed, that the English have omitted the needless variation of cases in the Saxon, and reverted to the primitive simplicity of the Hebrew ; the Saxon variable termination giving way to the English prepositions. The same observations may be generally made upon the languages derived from the Latin. The inflective terminations have been rejected for prepositions ; when the Latin has

N. sacc-us	The Italian say	il sacco	The French say	le sac
G. sacc-i		del sacco		du sac
D. sacc-o		al sacco		au sac
A. sacc-um		il sacco		le sac
V. sacc-e		o sacco		o sac
A. sacc-o.		dalsacco.		du sac.

The Greek, Gothic, Saxon, and Latin cases are a contrivance more refined and troublesome than useful. If the cases superseded the use of prepositions, they would be proper and beneficial, as they must lessen the number of particles, and consequently the labour in learning those languages. But with the cases, the Greeks and Romans were often compelled to call in the assistance of prepositions : these variations, which only in some measure express the relations of a noun without prepositions, become a burden instead of a relief. In Hebrew, and in modern languages (as the English, Italian, French, &c.) the prepositions, and their use before the noun, are only necessary to be known ; but in Greek and Latin the variations of declen-

a termination added to it, called the Genitive Case ; as *Ðýr̄s manneſ runu* *this man's son*; *Goder̄ lufe* *God's*

sions and cases are needlessly added to the prepositions. (See Bayly's *Introduction to Languages*, part iii. dissert. ii. p. 63.) This distinction of cases in Latin, Greek, &c. must therefore be considered as a refinement without much real utility ; and hence, upon the fall of the Roman empire, those people that derived their languages from the Latin, finding that the relation of words could be expressed with greater facility by prepositions, tacitly and almost universally rejected variable terminations. In the same manner the present English has also rejected most of the Anglo-Saxon cases. The introduction of the Normans, by William the Conqueror, produced this change ; for the inattention of the Normans to the varieties in the Saxon terminations naturally led to the rejection of most of them. See *Observations sur la Langue et la Littérature Provençales*, par A. W. De Schlegel. Paris, 1818.

We have seen that the relation which one word bears to another in inflected languages, is indicated by a change in the termination ; but in the Hebrew tongue, and the modern languages, it is expressed by pre-fixed particles. We have only now to show that the modern languages also express the relation of one word to another by the position. "Alexander conquered Darius"—Here Alexander is the agent, and Darius the object. The sense would be inverted, if we said "Darius conquered Alexander." It is the position which determines the meaning. In Latin and other languages, where the relation is denoted by the termination, the sense is the same though the position be varied : thus "Alexander vicit Darium" has the same meaning as "Darium vicit Alexander."

Mr. Webb has the following remarks upon Cases :

"In Greek, Gothic, and Saxon, there seem to be only four leading cases or states in which the noun appears according to its grammatical arrangement and position.

1. *The Nominative Case*, which is, of course, the original noun in its most simple form ; as *Homo man*.

2. *The Genitive Case*, which occurs when one noun stands in such connexion with another as to be affected by it ; as *Hominis caput* *man's head*. This is usually termed the Genitive or Possessive case, and is indicated by a different termination. It takes the lead in distinguishing and characterizing the Declensions, as being that case in which the most perceptible variation of the added particle appears : the other cases being in every instance formed either by the very same radical, or, if by different ones, yet by such as are nearly similar in their form.

3. *The Accusative Case*, which takes place when a noun is affected or governed by a verb ; as *Amo hominem* *I love the man*.

love, or the love of God. Here God is evidently the source, origin, &c. of love.

The inherent signification of the primitive part of the word is still unaltered ; the only difference between the last two cases and the Nominative exists in the added particle :—that particle has exactly the same meaning in both cases, and its different termination serves only to denote the difference of relation or circumstance, not a difference of meaning.

The Accusative Case, sometimes called the Objective, is frequently required in Latin, by those prepositions which, for the most part, were once verbs.

The three preceding Cases are all that we employ in modern English. The Anglo-Saxon, however, like many other languages, has a Dative Case, which began to be disused before the time of Chaucer.

4. *The Dative Case*, which is dependent on the syntax or collocation of the sentence in which it occurs ; as, *Mors omni homini est communis.*

Here again neither the noun nor the particle of declension differs in intrinsic meaning from the preceding Cases : the difference in the termination of the latter simply serves to suggest the circumstance of the noun's depending upon some other part or clause of the sentence for its construction.

The Dative Case, it will be perceived, includes the Dative and Ablative of the common grammars, which are radically the same : always the very same in the plural, and with only so slight and occasional a shade of vowel difference in the singular, as to produce no difficulty. This Case is often required by prepositions, and occasionally by verbs, as well as the preceding."

Mr. Webb has the following curious observations upon the particles forming the three English Cases :

" In English there is now but one form of declension for nouns and pronouns.

The elements or particles employed in effecting the alteration in our cases are of kindred origin and meaning with the *sis*, *μια*, *εν* (one) of the Greek, though in the shape of *es* or *is* and *m* ; and their original signification is discoverable in each case of the declension. The English pronouns have the first three cases ; but the nouns only the nominative and genitive cases. Their accusative and genitive cases are indicated sometimes by their syntax or position, and at others by employing some distinct part of speech, as a preposition, to point them out. The basis of the accusative termination in Latin and Anglo-Saxon is *μια*, as *εν* (in the form of *ar*, *ην*) is in the Greek and Gothic, and occasionally in the Anglo-Saxon.

Musam is Musa-μια *song-one*, *one-song*, or *a-song* :—ΦΛΜΜΛ

12. "The object to which an action tends, and from a regard to which it commences (the relation to which is, in our language, denoted by the preposition *to* or *for*), is said to be in the Dative Case: but as the *end* of an action is intimately connected with the instrument by which it

the dative in Gothic (the word that first suggested this idea), and *Ðam* in Anglo-Saxon, is *Tha-µia that-one*; and *µovoray* in Greek is *µovoray-év song-one*, as *Musa-µiz* is in Latin. So the Anglo-Saxon pronoun *He* makes, in the accusative, *Hine*; that is, by transposition, *H- or H-év he-one* or *that-one*, originally *said-one*. In modern English this pronoun forms its accusative by *µia*; as *Him*, i. e. *He-µia*, after the Gothic **IMMΛ**.

The termination of the genitive case in English, and of the third declension in Latin, is *eis* *one*, the Latin pronoun *is*. It was formerly written in our language *es* and *is*, but is now contracted into '*'s*; as *smithes* now *smith's*, i.e. *smith-eis* *smith-one*, *one-smith*, or *a-smith*.

All the additional possessive or accusative signification which the mind puts upon these forms of the noun or pronoun is actually *put* upon them, actually imposed upon, and superadded to them, not being in them by nature: the *inherent signification* of the variation in case being almost the simplest possible: that variation, if one may judge from its use, being only intended to signify to the mind, that it must provide for itself, from its own associations, the *unexpressed* meaning which the relation of the word to the rest of the sentence directs. An instance or two will illustrate this: "*Here is a smithes* (*eis*) *anvil*," or, contracted to its present orthography, "*Here is a* *smith's* *anvil*;" i. e. "*Here is an anvil, smith-one, one-smith, or a-smith*" [being the owner of it]. "*That boy's book*;" i. e. "*A book, that one-boy*" [owning it]. "*George's hat*;" i. e. "*A hat, George-one, or one-George*" [owning it]. The relation of property or possession is suggested by the appearance of the case, and *supplied* or understood by the mind. *One-George* seems an awkward explication, since *George* is here spoken of as a well-known person; but the general form of declension having been introduced and found convenient, and the precise primitive signification of it being in time overlooked, it was applied to all nouns without distinction. Yet from this instance it seems probable that the indefinite declining particle was applied primarily to common nouns, and subsequently to *proper* ones; which latter, for a time, might be indeclinable, or, at least, might be used without declining. Thus an infant prattler says, "*This is brother George hat*," without producing obscurity; but at an advanced stage he will of course say "*George's hat*." We still say indifferently "*He follows the plough-tail*" or "*the plough's tail*"; and we always say "*A shirt collar*," which ought to be "*A shirt's collar*"

is effected, the termination expressive of the former is used also to express the latter, and consequently in Anglo-Saxon "the Ablative differs not from the Dative; but one and the same termination serves for both": as *Ðiȝum ȝmiðe* (Ælf. Gr.) *To this workman*; *Fnam ȝiȝum ȝmiðe* *From this workman or smith*; *Fnam ȝiȝum*

These and many other undeclined nouns we generally get over by saying they are *employed as adjectives without any alteration of form*, whereas they appear to be properly considered as *nouns in the genitive case without the distinguishing particle of declension*.

The pronoun *he* may be adduced in illustration. *He* is a demonstrative, similar in meaning to *that*, i. e. *said*, and thus declined:

Nom. *He, that or said*

Gen. *His, i. e. He-sis, He-es, He-is, His, that-one*

Acc. *Him, i. e. He-μια, that-one.*

And the meaning is easily explained, or rather *the process of the mind*, in the interpretation: for instance,

Nom. " *He owns yonder house*:" i. e. " *That [person] owns yonder house*."

Gen. " *Yonder is his house*:" i. e. " *Yonder is a house, that-one [person] belonging to it*."

Acc. " *The house fell and hurt him*:" i. e. " *The house fell and hurt that-one [person]*."

Cases in the Plural.

A proper idea of the manner in which the English plural is formed from the singular seems all that is necessary to understand the plural cases; the possessive plural being neither more nor less than a repetition or reduplication of the possessive singular: thus,

SINGULAR.

PLURAL.

Nom. *Smith*

Nom. *Smiths, originally Smithes (and pronounced in two syllables)*

Gen. *Smith's, i. e. Smithes.*

Gen. *Smiths', i. e. Smithes-es.*

SING. Nom. *Man*

PLUR. Nom. *Men*

Gen. *Man's, i. e. Mann-es.*

Gen. *Men's, i. e. Mannan-es.*

The Anglo-Saxon genitive plural uniformly ends in *a*, which is also the numeral *a, one*. It may be said that this explanation affords no idea of the *plurality* of the genitive plural;—it certainly does not: the objection is well founded, but not fatal; for neither does the singular genitive contain any inherent idea of possession:—the ideas both of plurality and possession are equally superadded to them by the associations of the mind."

⁶ See Jones's *Greek Grammar*, part iii.

laþeope ic gehýrde piþdom, (Ælf. Gr.) *I heard wisdom from this master*; Ðíjum cildum ic þenige (Ælf. Gr.) *I assist these children.*

13. A word on which an action terminates, or a word that is the object of an action or relation, is said to be in the Accusative Case: as Ðíjne mann ic luþige *This man I love*, or *I love this man*; Ic undayfeng feoh *I received money.*

OF GENDER.

14. Gender is the distinction of nouns with regard to sex. In this respect nouns are either males, or females, or neither: and thus are of the masculine, feminine, or neuter gender⁷.

⁷ After this manner they are distinguished by Aristotle: “Των οντάτων τα μεν αρρένα, τα δε θῆλεα, τα δε μεταξύ, Poet. cap. 21. Protagoras before him had established the same distinction, calling them αρρένα, θῆλεα, καὶ σκευη, Aristot. Rhet. I. iii. c. 5. Where mark, what were afterwards called εδετέρα, or neuters, were by these called τα μεταξύ καὶ σκευη.” Harris’s *Hermes*, p. 42.

⁸ In the English tongue it seems a general rule (except only when infringed by a figure of speech), that no substantive is masculine but what denotes a male animal substance; none feminine, but what denotes a female animal substance: and that where the substance has no sex, the substantive is always neuter or neither gender.” Harris’s *Hermes*, p. 43.

In this respect, the English language is supposed to be more philosophically correct than any other; as most languages, both ancient and modern (especially if they inflect the terminating syllable), assign the masculine or feminine gender to inanimate things. Nature having made a distinction of sex, would soon vary the termination to denote that sex: as *equus* (*a horse*) and *equa* (*a mare*); but men by analogy would begin to consider all nouns that had the same termination, of the same gender. At first there was, no doubt, a neuter gender: as *saxum* (*a stone*); but when men attempted to refine language, they were led by the analogy of the termination to call the gender of inanimate things by the gender of the termination. Hence there are two ways of determining the gender of nouns: first, by the Signification, as in English, and secondly, by the Termination. If any general rule can be given for ascertaining the gender of inanimate things by the final syllable, the following may be found useful: *Such nouns as have the terminations appropriated to the names of males*

In Anglo-Saxon, as in Latin and other inflected languages, there are two ways of discovering the gender of nouns:—1st, by the Signification, and 2dly, by the Termination.

1st, *By the Signification.*

15. The gender of things with life is known by the signification.

16. The masculine gender, which denotes animals of the male kind, is commonly expressed by adding to a noun the syllable *ep* or *epe*, which is a contraction of the word *pep* or *pepe a man* ; but all the names of males, whatever be the termination, are masculine.

are, for this reason, said to be masculine; as in the Greek *λόγος* a word, and in Latin *hortus* a garden; while those which terminate like the names of females are, for a similar reason, deemed feminine; as the Greek *μέσα* a song, and the Latin *tabula* a table.

* The Saxon *pep* is the same as the Gothic **WAIC** *a man*. The Scotch call a person skilful in law *law-wer*. The Saxons also wrote *lag-pep*: and we form personal nouns in modern English by *er*; as *builder*, i. e. *build-man*, or *a man who builds*; a *pleader*, *swearer*, &c.

Neuter Nouns.

Personal and Masculine Nouns.

Philosophy.....Philosopher, i.e. philosophy-man

Astronomy. Astronomer

Act. Acter, or actress: i. e. actoresse

Farm, Farmer.

actress : *i. e.* actoress

Our grammarians tell us, that we cannot say of a woman She is a good philosopher, &c. : and the reason is here obvious enough.

Before the invention of pronouns, two circumstances existed of some importance to notice : 1. That all substantives, naturally neuter, were strictly considered as such ; for it is by the application of the pronouns, articles, and the declension of adjectives that gender is attributed to things without life : 2. That there was then no distinction of persons ; no one speaking without using his own proper name, as agent to the verb in describing any actions of his own ; just as little children do now, before they have learned to say *I*, *thou*, and *he* ; no one being *spoken to* without being addressed by his proper name : so that all substantives were originally what, since the contrivance of pronouns, is called *the third person* ; every person and every thing being *spoken of*.

17. The feminine gender, denoting animals of the female kind, is expressed by adding to nouns the syllable *erþe*, *yrþe*, or *ýrþe*, which is either a complete word or the fragment of a word, once probably signifying *woman* : as *Læþe instruction* ; *Lænýrþe an instructress*.

NEUTER NOUNS.	MASCULINE.	FEMININE.
<i>Sang</i> a song	{ <i>Sanþeþe</i> a song-man, a singer	{ <i>Sangýrþe</i> a song-woman, a songstress
<i>Ræd</i> counsel, know-	{ <i>Ræðeþe</i> a read-man, a reader	{ <i>Ræðýrþe</i> a read-woman
<i>Recc</i> care	<i>Recceþe</i> a guardian	<i>Reccerþe</i> a governess
<i>Tappa</i> a tap	{ <i>Tæppreþe</i> a tap-man, a tapster	{ <i>Tæppýrþe</i> a tap-woman, a tapstress
<i>Sæd</i> seed.	{ <i>Sæðeþe</i> a seed-man, a sower.	{ <i>Sæðýrþe</i> a female sower.

It must be remarked here, that whatever the final syllable may be, the nouns denoting females are feminine.

2dly, *By the Termination.*

18. The neuter gender signifies objects which are neither males nor females : as *Loc* *a lock of a door*.

In modified languages, like the Anglo-Saxon, the masculine and feminine genders are often assigned to things without life. The only way of ascertaining the gender of such nouns is by the termination of the nominative or some other case.—Though, from the terminations, we cannot give unerring rules to ascertain the gender of Saxon nouns, the following observations may serve as *general* directions.

In *primitive nouns*, those which end in *a* are masculine : as *re nama* *the name*; *re maga* *the maw or stomach*; *re boga* *the bow*, &c.⁹

⁹ Mr. Rask remarks, with too much severity, “ that in the adoption of this rule, the student must be careful not to allow himself to be misled by *Lye*, who had no idea of the gender of words ; and, therefore, at random gives them, in the nominative case, the concluding

Nouns ending in e are feminine or neuter¹⁰: as *þeo eorðe* *the earth*. *þat eape* *the ear*; *þeo heort* *the heart*, &c.

Those that make the genitive singular to end in a, are often masculine; but those words that have the same case in e are feminine.

All nouns that make ay in the plural are masculine.

Nouns indeclinable in the plural are generally of the neuter gender.

*The following Nouns are
MASCULINE.*

Nouns ending in

-m are masculine: as *þleom* *a flight*, &c.

-elr are also often masculine: as *þticcelr* *a sting*, &c.

-rþcýpe or rþcipe are the same: as *ealdorþcýpe* *lordship*; *þneondþcýpe* *friendship*, &c.

FEMININE.

Nouns ending in

-uð or ð are feminine: as *geoguð* *youth*; *þtþnengð* *strength*; *þreopð* *truth*, &c.

-ð -t are also feminine: as *gecýnd* *nature*; *miht* *might*, &c.

vowel which he found they had in another, totally different termination. Thus in Lye we often find feminine nouns in a for e, because in the other forms they end in -an like masculine nouns, and, on the contrary, those in e for a, because they terminate in -ena in the genitive plural, like words of the feminine gender. He usually falls into the same mistake in the examples, when he quotes an adjective, which he had not found in another form, and did not understand how to refer it to the noun. We can, therefore, scarcely derive any information from him, relative to the grammatical construction of words, but merely as to their meaning." See part ii. sect. 1.

¹⁰ "There seem to be very few neuter nouns of this sort in Anglo-Saxon; still it is very possible that more will be found, whenever a better dictionary is compiled." See Rask's *Grammar*, part ii. sect. 6.

Nouns ending in

- neſ or -neſſe, -nýr, -nýr, -ýrr, -iſſ, or -ýſſe,
-iſſe, &c. are feminine: as mildheoſtneſſ *mild-
heartedness*; gelieneſſ *likeness*, &c.
- en are feminine: as rægen *a saying or expression*;
býþen *a burthen*, &c.
- u, -o are feminine: as hætu *heat*; lagu *a law*;
mænigeo *a multitude*; lēngeo *length*, &c.

NEUTER.

Nouns ending in

- eþn are neuter: as domeþn *a court of justice*,
&c.
- ed are also neuter: as peped *a multitude*, &c.
- l are neuter: as yetl *a seat*.

Sunna or runne *the sun*, is said to be feminine,
and Mona *the moon*, masculine. *See Moon. In Sunna.*

DECLENSION.

19. Declension is the regular arrangement of nouns,
according to their terminations¹¹.

¹¹ In the Saxon treatise on the vernal equinox, this peculiarity of gender receives some illustration. "When the sun goeth at evening under this earth, then is the earth's breadth between us and the sun; so that we have not *her* light till *she* rises up at the other end." Of the moon it says, "Always *he* turns *his* ridge to the sun." "The moon hath no light but of the sun, and *he* is of all stars the lowest" Cotton MS. Tib. A 3. p. 63. Turner's *Ang. Sax. History*, vol. ii. p. 14, 4to ed. 1807.

¹² In giving names to things it was hardly possible that an uniformity of termination should be preserved. When words having different endings were used in the same relations, the termination would be differently inflected, to express those relations, according to the variety in the original termination: and this being various has occasioned such diversity of inflections, as has produced the arbitrary distinction of declensions. If expressing the relation of one word to another, by cases, previously mentioned (see *Etym.* 9, Note 5) be inconvenient, declensions are much more inconvenient, as they are only several ways of enumerating the various cases of nouns. Declension receives its name from ΚΑΙΣΙΣ, DECLINATIO, a *Declension*, because it is a pro-

In Anglo-Saxon there are three¹³ declensions, distinguished by the ending of the Genitive case singular.

gressive descent from a noun's upright form, through its various declining forms, that is a descent from A B to A C, A D, &c. See Note ⁴ on Cases. To determine the number of Declensions in a language, the plan would seem to be to ascertain, with due allowance for orthographical variation, how many of the pronominal, or numeral radicals are adopted.

In Latin, *us*, *a*, *um*, and the pronoun *is*, appear to be the principal roots, from which the declensions are formed.—In Anglo-Saxon *a*, and *an*, the numeral *one*, and the Greek *εις*, or the *is* of the Latin, are probably the basis.

¹³ There is a considerable diversity of opinion as to the number of Anglo-Saxon declensions. Dr. Hickes, and Mr. Henley and Rask enumerate *six*; Mr. Thwaites makes *seven*; Mr. Manning reduces them to *four*; and Lye to *three*, the number here adopted.

The arrangement of the examples by Dr. Hickes and Mr. Henley is the following: 1st declension *Smrð*; 2nd, *Yitega*; 3rd, *Andȝit*; 4th, *Yopð*; 5th, *Yiln*; 6th, *Sunu*; to these six, Mr. Thwaites adds the 7th, *Fƿeo*. Mrs. Elstob has the same examples as Mr. Thwaites.

Mr. Manning's 1st declension is *Smrð*; 2nd, *Yitega*; 3rd, *Yiln*; and 4th, *Sunu*.

Mr. Lye says, “*Tres tantum, ut mihi videtur, sunt declinationes. Nam andȝit, yopð, et ƿeo-eho ad primam formam flectuntur, excepto quodd nomina in o vel eoh desinentia retinent in omnibus præter Gen. et Dat. Plur. casibus suum, o; ut ƿeo, libertus, ƿeo, liberti. Sunu est heteroclitum, quod desinit quoque in a; ut yunu-a, Gen. yunu-a &c. Notetur, quod in omnibus declinationibus per singulos numeros idem est Nom. Acc. neutrorum, quæ pluraliter excent in a, e, o, vel u, ac a singulari nihil differunt, ut andȝit, yopð, ƿeo. Ista tam in a quam in e mittunt Dat. Sing. ut andȝit-e-a. See Shelton's Translation of Wotton's Short View of Hickes's Thesaurus, 2nd edit. 1737, p. 197, for this extract from Mr. Lye's letter to Mr. Shelton.*

About 1350, in the time of Chaucer, the declensions of Saxon nouns were reduced from the six, mentioned by Hickes, to one; and, instead of a variety of cases in both numbers, they had only a Genitive case singular, which was uniformly deduced from the Nominative by adding *-es* to it; or only *-s* if it ended in an *-e* feminine; and that same form was used to express the Plural number in all its cases, as, *Nom. Shour, Gen. Shoures; Plur. Shoures. Nom. Name, Gen. Names; Plur. Names.*

I say, in all cases, for it is scarcely necessary to take notice of a few Plurals, which were expressed differently, though their number was greater in the time of Chaucer than it is now. Some of them seem to

20. All the declensions have the Genitive plural terminating in -a; the Dative in -um¹⁴; and Accusative like the Nominative.

THE FIRST DECLENSION.

21. The First Declension is known, by making the Genitive case singular to end in ej.

SINGULAR.	PLURAL.
N. Smið ¹⁵ <i>a smith</i>	Smið-aj ^b <i>smiths</i>
G. Smið-ej ^a <i>of a smith</i>	Smið-a <i>of smiths</i>
D. Smið-e <i>to, for, with, &c.</i>	Smið-um <i>to, for, with, &c.</i>
A. Smið <i>a smith.</i>	Smið-aj <i>smiths.</i>

^a ej in Dano-Saxon.

^b ej in Dano- and Normanno-Saxon.

It may be observed, with Hickes, that this 1st Declension makes the Genitive singular in ej, the

Dative in e; and the Nominative and Accusative plural, in aj.

Nom. Fædēp¹, Gen. Fædoper², D.S. *father*, is seldom declined in the Singular, but in the Plural it is regular.

retain their termination in en from the second Declension of the Saxons; as, oxen, eyen, hosen, &c. Others seem to have adopted it *euphoniac gratid*, as, brethren, eyren, instead of, bpoðju, ægju. And a few seem to have been always irregularly declined; as, men, wimmen, mice, lice, feet, &c. See Hickes's *Anglo-Saxon Grammar*, p. 11, 12. *Tyrwhitt's Essay*.

¹⁴ The Dative case Plural is sometimes found written -on; and, because o is often exchanged for a before n, in a short syllable (see *Orthog.* 32), it is occasionally found in -an.

¹⁵ SMITH, one who smiteth, namely, with the hammer, &c. Thus we have *Blacksmith*, *Whitesmith*, *Silversmith*, *Goldsmith*, *Coppersmith*, *Anchorsmith*, &c.

“ A softe pace he wente ouer the strete
Unto a SMYTH men callen Dan Gerueys,
That in his forge SMITETH plowe harneys,
He sharpeth shares, and culters besly.”

This name was given to all who smote with the hammer. What we now call a *Carpenter*, was also antiently called a *Smith*. The French word *Carpenter* was not commonly used in England in the reign of Edward the Third. The translation of the New Testament, which is ascribed to Wickliffe, proves to us that at that time *smith* and *carpen-*

Neuter nouns make the Accusative case like the Nominative of the same Number; but in the Nominative and Accusative Plural, they sometimes end in a, e, o, u and æ, and sometimes these cases, are without any inflection, like the Nominative Singular¹⁶: as, Singular and Plural, Nom. and Acc. *Yorð*, *Andgit*, *Feo*. Neuter nouns make the Dative Singular to end in -a as well as -e.

Nouns ending in o or eoh preserve the o through all the cases, except the Genitive and Dative Plural: as, *Fneo*, -eoh *a freeman*, and *Feo money, wealth, &c*¹⁷.

ter were synonymous: and the latter then newly introduced into the language.

“ He bigan to teche in a sinagoge, and manye heeringe wondriden, in his teching, sciynge, Of whennes ben alle these thingis to this man and what is the wisdom whiche is gouun to him, and suche vertues that ben maad by hise hondis. Wher this is nt a s mith, ether a carpentere, the sone of Marié.” Mark, chap. vi. 2, 3. Tooke’s *Divisions of Purley*, vol. ii. p. 416.

¹⁶ The Nominative Singular and Plural of neuter nouns, in the Icelandic, are also frequently the same: and in our own country uneducated persons often say “one foot,” and “twenty foot.”

¹⁷ These observations would be sufficient to show the manner of inflecting words that differ, in some particulars, from the 1st Declension; but it will be still plainer, when illustrated by examples: as,

SINGULAR.	PLURAL.
N. <i>Andgit</i> <i>understanding</i>	<i>Andgit-u-a-o-e understandings</i>
G. <i>Andgit-ej</i> <i>of understanding</i>	<i>Andgit-a of understandings</i>
D. <i>Andgit-e-a</i> <i>to, for, with, &c.</i>	<i>Andgit-um to, for, with, &c.</i>
A. <i>Andgit</i> <i>understanding</i>	<i>Andgit-u-a-o-e understandings</i>

So for the Nom. Plur. of *Gemænu* we find *gemæno* and *gemæna borders*. *Broðor* or *bræþer* *a brother*, is not declined in the Singular, but in the Plural it makes Nom. and Acc. *broðru* and *geþroðru*: it is regular in the other cases.

SINGULAR.	PLURAL.
N. <i>Yorð</i> <i>a word</i>	<i>Yorð-e-a words</i>
G. <i>Yorð-ej</i> <i>of a word</i>	<i>Yorð-a of words</i>
D. <i>Yorð-e-a</i> <i>to, by, &c. a word</i>	<i>Yorð-um to, with, &c. words</i>
A. <i>Yorð</i> <i>a word.</i>	<i>Yorð words.</i>

This is generally the same in the Nom. and Acc. of both numbers;

THE SECOND DECLENSION.

22. The Second Declension has the Genitive case Singular ending in *an*.

SINGULAR.

N. *Piteȝ-a* *a prophet*
 G. *Piteȝ-an* *of a prophet*
 D. *Piteȝ-an* *to, by, &c.*
 A. *Piteȝ-an* *a prophet.*

PLURAL.

N. *Piteȝ-an* *prophets*
 G. *Piteȝ-ena* *of prophets*
 D. *Piteȝ-um* *to, by, &c.*
 A. *Piteȝ-an* *prophets.*

The Second Declension has the Nom. Sing. in *-a*, and the rest in *-an*; the Gen. Plu. in *-ena*¹⁸, and Nom. and Acc. in *-an*.

Proper names¹⁹ ending in *a* are of this declension; as, *Mania*, *Attila*, &c. Adjectives²⁰, pronouns, and participles of every gender ending in the emphatic *a*, are de-

though it is sometimes modified, as in the example. *Beagn*, *pif*, *cild*, and some others, are the same in the Nom. and Acc. of both numbers.

SINGULAR.

N. *Fneo*, *-eho* *a freeman*
 G. *Fneo-ȝ* *of a freeman*
 D. *Fneo* *to, by, with, &c.*
 A. *Fneo* *a freeman.*

PLURAL.

N. *Fneo-ȝ* *freemen*
 G. *Fnea* *of freemen*
 D. *Fne-um* *to, by, with, freemen*
 A. *Fneo-ȝ* *freemen.*

Though *Fneo* is inflected according to Mr. Thwaites's example, it is generally found to end in all cases as the Nom. Sing.; except the Gen. and Dat. Plur. which it forms in *a* and *um* like *Smidȝ*. Lye, in his Gram, prefixed to Junius's *Etymologicum Angl.*, says, " *Nomina in o vel eoh desinentia retinent in omnibus præter Gen. et Dat. Plur. casibus suum o; ut Fneo (libertus), Fneȝ (liberti).*"

¹⁸ The Genitive Plural is sometimes contracted by omitting the *e* before *na*: as, *Seaxan Saxon*, in the Gen. Plu. *Seaxna*.

¹⁹ Names of countries and places in *a* are sometimes found indeclinable; as *Donua* in the accusative case, *Oð Donua þa ea unto the river Don.* *Sicilia* in the Dative, as *Betpux þam muntum ȝ Siclia þam ealouðe, between the mountains and the island of Sicily.*

Sometimes the names of countries and places are declined like Latin words; as, *Europa* takes in Orosius *Europam*, *Europe*, that is, *Europa -æ, &c.*

²⁰ See Etym. 29. p. 100.

clined like *Yitega*, only the Gen. Plur. ends in *na*. Thus *þopeþþpecena* from *þope-þþpecen* *having spoken before*, *þodcunda* from *þodcund* *divine*; *þe ýlca* *the self-same*, from *þe ýlc* *the same*²¹.

THE THIRD DECLENSION.

23. The Third Declension is known by the Genitive case Singular ending in *e* or *a*, or perhaps any vowel.

SINGULAR.

N.	<i>þiln</i>	<i>a maiden</i>
G.	<i>þiln-e</i> ,	<i>of a maiden</i>
D.	<i>þiln-e</i>	<i>to, by, &c.</i>
A.	<i>þiln</i> ^a	<i>a maiden.</i>

^a Feminine nouns of this declension are said to make the Acc. end in *e*.

^b Also *þiln-e*, *o*, and *u*.

PLURAL.

N.	<i>þiln-a</i> ^b	<i>maidens</i>
G.	<i>þiln-a</i>	<i>of maidens</i>
D.	<i>þiln-um</i>	<i>to, by, &c.</i>
A.	<i>þiln-a</i> ^b	<i>maidens.</i>

The Third Declension is inflected like the first, only it makes the Gen. Sing. in *e*, &c. and the Nom. and Acc. Pl. in *a*, *e*, *o*, and *u*.

Nouns ending in *ang*, *ange*, *eng*, *ing*, *ong*, *unge*, *ýrr*, *ýrre*, *ýrre*, *neje*, *neýre*, and *nýýre*, are all feminines, and of this Declension.

So *Spuþtop*, and *þpeoþtop*, *a sister*, makes in the plural number *Spuþþ-a*, *þpeoþþ-a*, *gerþpeoþþ-a*, *sisters*.

Sometimes there is a variation only in the cases of the Singular number; as, *Sunu* *a son*, which makes the

²¹ The Dan. Sax. often lengthens nouns by the addition of *n*, *en*, or *an*; as, from A. S. *Dema*, *a judge*, is made in D. S. *Dæman* or *Dæmen* *a judge*: Plur. Nom. *Dæmanay* or *Dæmenay* *judges*; Gen. *Dæmana* or *Dæmena* *of judges* &c. This termination may be explained thus: the Icelandic forms the compound from the simple; as from *and* *a spirit*, is formed *andenn* (*þo nreyna*) *the spirit*. The *nn* is taken from the word *hann*, *he*, and united with the noun. This mode of compounding words, which is peculiar to the old Danish, is in this instance imitated by the D. S. See Thwaites's *Gram.* p. 4, and Lye, *Note on D. S.* of this Declension.

Nom. and Acc. in *u* or *a*. The cases in the Plural are regular²².

Lencý shoes, and *Modon* or *Modej* *mother*, are mostly indeclinable.

The words *ræ sea*, *æ law*, and *ea water*, *a stream*, are not declined in the Singular; but we find, especially in the Gen. of compounds, *ræj* and *eaṛ*.

Cu a cow makes in the Gen. Plur. *cuna of cows*.
Gen. xxxii. 15.

24. Nouns that end in a single consonant, after a short vowel, often double the final letter in the Genitive case, and every other derived from it; as, *Sin sin*, Gen. *Sinne of sin*; *Sib peace*, Gen. *Sibbe of peace*. The same observation may be made of words ending in *nej*, *nij*, *nýr*, &c. ; as, *Ðrýnej* *the Trinity*, *Ðrýnejje of the Trinity*.

CHAPTER III.

OF THE ADJECTIVE.

25. An Adjective is a word *adjected* or added to a noun, to express its quality, sort, or property¹: as *Írod cild a*

²² All this will be clearer from the following example.

SINGULAR.

N. Sun- <i>u</i>	<i>a son</i>
G. Sun- <i>a</i>	<i>of a son</i>
D. Sun- <i>u</i> ^a	<i>to, by, &c. a son</i>
A. Sun- <i>u</i> ^b	<i>a son.</i>

PLURAL.

N. Sun- <i>a</i>	<i>sons</i>
G. Sun- <i>a</i>	<i>of sons</i>
D. Sun- <i>um</i>	<i>to, by, &c. sons</i>
A. Sun- <i>a</i>	<i>sons.</i>

^a It is also Sun-*a*.

^b Also Sun-*a*.

¹ An adjective does not express the mere quality, but the quality or property, as adjected to the noun, or conjoined with it. Thus, when we say "wise man," *wisdom* is the name of the quality, and *wise* is the adjected word or adjective expressing that quality as conjoined with the subject *man*. Every adjective, therefore, may be resolved into the name of the thing implied, and any term of reference or conjunction, as *of, with, join*. Thus "a wise man" is equivalent to "a man *of, with, or join wisdom*." See Note 1, on the Verb.

Mr. Tooke contends, that this part of speech is properly termed

good child; *γενναῖος man a wise man*. Here *child* and *man* are nouns or names; and the *quality, sort, or property*

Adjective Noun, and "that it is altogether as much the name of a thing, as the Noun Substantive." Vol. ii. p. 438. Names and designations necessarily influence our conceptions of the things which they represent. It is therefore desirable, that in every art or science, not only should no term be employed which may convey to the reader or hearer an incorrect conception of the thing signified; but that every term should assist him in forming a just idea of the object which it expresses. Now I concur with Mr. Tooke in thinking that the Adjective is by no means a necessary part of speech. I agree with him also in opinion, that, in a certain sense, all words are Nouns or names. But as this latter doctrine seems directly repugnant to the concurrent theories of critics and grammarians, it is necessary to explain in what sense the opinion of Mr. Tooke requires to be understood: and in presenting the reader with this explanation, I shall briefly state the objections which will naturally offer themselves against the justness of this theory. "Gold, and brass, and silk, is each of them," says Mr. Tooke, "the name of a thing, and denotes a substance. If then I say a *gold ring*, a *brass tube*, a *silk string*; here are the Substantives *adjective posita*, yet names of things, and denoting substances." It may be contended, however, that these are not substantives, but adjectives, and are the same as *golden*, *brazen*, *silken*. He proceeds: "If again I say a *golden ring*, a *brazen tube*, a *silken string*,—do *gold*, and *brass*, and *silk*, cease to be the names of things, and cease to denote substances, because, instead of coupling them with *ring*, *tube*, and *string*, by a hyphen thus (-) I couple them to the same words by adding the termination *en*?" It may be answered, They do not cease to imply the substances; but they are no longer names of those substances. *Hard* implies *hardness*, but it is not the name of that quality. *Atheniensis* implies *Athenæ*, but it is not the name of the city, any more than *belonging to Athens* can be called its name. He observes: "If it were true, that adjectives were not the names of things, there could be no attribution by adjectives; for you cannot attribute nothing." This conclusion may be disputed. An adjective may imply a substance, quality or property, though it is not the name of it. *Cereus* 'waxen' implies *cera* 'wax'; but it is the latter only which is strictly the name of the substance;—*pertaining to wax*, *made of wax*, are not surely names of the thing itself. Every attributive, whether verb or adjective, must imply an attribute; but it is not therefore the name of that attribute. *Juvenescit*, 'he waxes young,' expresses an attribute; but we should not call *juvenescit* the name of the attribute. But let Mr. Tooke's argument be applied to the verb; the *τὸς φύμα*, which he justly considers as an essential part of speech. "If verbs were not the names of things, there could be no attribution by

of the child and man are denoted by the Adjectives *god*, *good*, and *pij wise*.

verbs, for we cannot attribute nothing." Are we then to call *sapit*, *vivit*, *legit*, names? If so, we have nothing but names; and to this conclusion Mr. Tooke fairly brings the discussion: for he says that all words are names. Vol. ii. p. 438, and 514.

Having thus submitted to the reader the doctrine of this sagacious critic, with the objections which naturally present themselves, I proceed to observe, that the controversy appears to me to be in a great degree a mere verbal dispute. It is agreed on both sides that the Adjective expresses a substance, quality or property: *but while it is affirmed by some critics, it is denied by others, that it is the name of the thing signified.* The metaphysician considers words merely as signs of thought, while the grammarian regards chiefly their changes by inflexion; and hence arises that perplexity, in which the classification of words has been, and still continues to be, involved. Now it is evident, that every word must be the sign of some sensation, idea, or perception. It must express some substance or some attribute: and in this sense all words may be regarded as names. Sometimes we have the name of the thing simply, as *person*. Sometimes we have an accessory idea combined with the simple sign, as 'possession,' 'conjunction,' 'action,' and so forth, as *personal*, *personally*, *personify*. This accessory circumstance, we have reason to believe, was originally denoted by a distinct word, significant of the idea intended; and that this word was, in the progress of language, abbreviated and incorporated with the primary term, in the form of what we now term an *affix* or *prefix*. Thus *frigus*, *frigidus*, *friget*, all denote the same primary idea, involving the name of that quality or of that sensation which we term *cold*. *Frigus* is the name of the thing simply; *frigidus* expresses the quality, as conjoined with a substance. Considering, therefore, all words as names, it may be regarded as a complex name, expressing two distinct ideas, that of the quality and that of conjunction. *Friget* (the subject being understood) may be regarded as a name still more complex, involving, first, the name of the quality; secondly, the name of conjunction; thirdly, the sign of affirmation, as either expressed by an appropriate name, or constructively implied, equivalent to the three words, *est cum frigore*. According then to this metaphysical view of the subject, we have, first, *Nomen simplex*, the simple name; secondly, *Nomen Adjectivum* or *Nomen duplex*, the name of the thing, with that of conjunction; thirdly, *Nomen Affirmativum*, the name of the thing affirmed to be conjoined.

The simple question now is, whether all words, not even the Verb excepted, should be called Nouns, or whether we shall assign them such appellations as may indicate the leading circumstances by which they are distinguished. The latter appears to me to be the only mode,

Adjectives expressing the qualities of things, and not the things themselves, cannot, in strict propriety, have gender. They however, are called masculine¹, feminine,

which the grammarian, as the teacher of an art, can successfully adopt. Considering the subject in this light, I am inclined to say with Mr. Harris, that the Adjective, as implying some substance or attribute, not *per se*, but in *conjunction*, or as *pertaining*, is more nearly allied to the verb than to the noun: and that though the verb and the adjective may, in common with the noun, denote the thing, they cannot strictly be called its name. To say, that *foolish* and *folly* are each names of the same quality, would, I apprehend, lead to nothing but perplexity and error.

It is true, if we are to confine the term Noun to the simple name of the subject, we shall exclude the Genitive Singular from all right to this appellation: for it denotes, not the subject simply, but the subject in *conjunction*—the inflexion being equivalent to 'belonging to.' This indeed is an inconsistency, which can in no way be removed, unless by adopting the opinion of Wallis, who assigns no cases to English nouns, and considers *man's*, *king's*, &c. to be adjectives. And were we to adopt Mr. Tooke's definition of our adjective, (Vol. ii. p. 431,) and say, It is the *name* "of a thing," which is directed to be joined to another *name* of "a thing," it will follow, that *king's*, *man's*, are adjectives. In short, if the question be confined to the English language, we must, in order to remove all inconsistency, either deny the appellation of *noun* to the adjective, and, with Wallis, call the Genitive Case an Adjective; or we must, first, call *man's*, *king's*, &c. Adjectives: secondly, we must term *happy*, *extravagant*, *mercenary*, &c. nouns, though they are not names: and thirdly, we must assign the appellation of Noun to the Verb itself.

From this view of the subject, the reader will perceive that the whole controversy depends on the meaning which we annex to the term noun. If by this term we denote simply the thing itself, without any accessory circumstance; then nothing can be called a noun, but the name in its simple form. If to the term Noun we assign a more extensive signification, as implying not only the thing itself simply and absolutely, but also any accessory idea, as conjunction, action, passion, and so forth; then it follows, that all words may be termed names. See Crombie's *Etym. and Syn.* p. 91—96.

² Bishop Wilkins, in his *Real Character*, p. 444, observes, "To Adjectives neither *Number*, *Gender*, *Case*, nor *Declension* pertain; as they are sufficiently qualified in all these respects by the Substantive to which they belong." This account of what an adjective *should be* exactly describes what the English adjective *is*: for it has no modification to denote number, case or gender. Thus in the sentence, "I love good boys," it is sufficiently evident from the form of the word "boys," that more than one are meant, that it is the accusative

or neuter as they have terminations most common in masculine, feminine, or neuter Nouns.

THE DECLENSION³ OF ANGLO-SAXON ADJECTIVES.

26. Anglo-Saxon Adjectives have variable termina-

or objective case, and of the masculine gender ; and therefore any alteration in the adjective "good" is unnecessary. In transpositive languages, such as Latin and Greek, where the adjective is often separated from its substantive, a variable termination is necessary, to show to what noun it belongs ; but when words are placed in the natural position, or in the order that the understanding directs them to be taken, inflection is unnecessary. (See Note, p. 4 in my *Latin Construing*.) In this respect the English is more correct than its parent, the Anglo-Saxon, which we have seen modifies its adjectives to correspond with the nouns.

3. The Anglo-Saxon Language in the Third Stage of its Formation.

FORMATION OF ADJECTIVES.

Adjectives are either Substantives adjectived or Verbs adjectived ; and may be arranged in three classes or divisions.

1. Substantives applied as Adjectives, without any alteration.
2. Substantives and Verbs, which have received appropriate Adjective terminations. These are the genuine Adjectives.
3. Nouns and Verbs, taking a terminating or prefixed word, or syllable of some kind, which, by constant use, is now adapted to an Adjective signification. This is by far the most numerous class of Adjectives.

CLASS 1st.

1. In the early and less cultivated state of language, nouns are often used as Adjectives, to express the quality of other Nouns, without any alteration of form ; as,

SUBSTANTIVE.	ADJECTIVE.
Beoþt light	Beoþt bright, illustrious
Deop the deep, the sea ...	Deop deep
Fyll plenty, fullness	Full full
Dige diligence	Dige diligent
Lað evil	Lað pernicious
Leng length	Leng long
Tip lordship, supremacy ...	Tip chief, supreme.

CLASS 2nd.

2. The genuine Adjective distinction applied to Nouns and Verbs, consists of the terminating syllables, an, en, ed, end, ig, iyc, with an allowance for contraction, transposition, and orthographical variations. These terminations are derived from Verbs : En, ed, end from **An** to give ; Ig from **Ican** to **eke**, to increase or add. They signify give, add, join, and when added to a word, they denote that the same word is to

tions that they may correspond with their nouns. All Adjectives are declined after the following example :

be joined or added to some other word to express its quality, and thus form complete sense.

Some words appear in Anglo-Saxon as Adjectives only ; their original Substantives existing in some other language, or having dropt into total disuse : as,

Hoh (Dutch) *a hill*, Deah *high*
Bal *whole*, hale
Neah *nigh*.

The difference of meaning between the primitive Noun and the Adjective derived from it, terminating in *en*, is commonly thus explained.

NOUN.	ADJECTIVE.
Wood, the Substantive <i>wood</i>	Wooden, <i>made of wood</i> .
Gold, the metal <i>gold</i>	Golden, <i>made of gold</i> .

Now it is evident that all the difference of meaning between the words *wood* and *wooden*, *gold* and *golden*, must reside in the syllable *en* : And does this syllable mean *made of*, as the common explanation implies ? By no means ; but, as stated above, *give*, *add*, *join*, &c. It gives no additional meaning to the word, but simply denotes that its meaning, in that place, is incomplete till some other word be added to it. Thus I may say "*Men love Gold*," and proceed no further : but if I say "*Men love Golden*," the sentence evidently wants something to be added :—the question is, "*Golden what?*" Answer "*Golden watches*," "*Golden treasures*," &c. literally *Gold-add watches*, *Gold-add treasures*, &c. So "*a wooden bowl*," "*a wooden horse*," is literally *a wood-add bowl*, *a wood-add horse*, &c. The other Adjective terminations above admit of the same explication.

Nouns adjectived by *en* or *an*.

NOUN.	ADJECTIVE.	NOUN.	ADJECTIVE.
Bece <i>beech</i> . . .	Bucene <i>beechen</i> .	Spyn <i>a hog</i>	Spinen <i>swinish</i> .
Æyc <i>ash</i> . . .	Æycen <i>ashen</i> .	Lyn <i>flax</i>	Linen <i>flaxen</i> .
Brae <i>brass</i> . . .	Braegen <i>brazen</i> .	Wid <i>the midst</i> . . .	Widdan <i>midmost</i> .
Yulle <i>wool</i> . . .	Yullen <i>woollen</i> .	Widdel <i>the mid</i> {	Widden i.e. Widd-
Stæn <i>a stone</i> .	Stænen <i>stony</i> .	part, the middle {	ðælen <i>middling</i> .
Gold <i>gold</i> . . .	Gylðen <i>golden</i> .	Tya <i>two</i>	Tyezen <i>twain</i> .

Nouns adjectived by *ed* or by contraction *t.*

NOUNS.	ADJECTIVES.
Cpumb, Cpump <i>crooked</i>	Cpompeht, Cþýmbig <i>crumpled, crooked</i> .
Tya <i>two</i> Ecge <i>edge</i>	Tþý-ecged <i>two-edged</i> .
Ðþý, Ðneo <i>three</i>	Ðþidda i.e. <i>three-ed, third</i> .
Fif <i>five</i>	Fifta i.e. <i>five-ed, fifth</i> .
Six <i>six</i>	Sista i.e. <i>six-ed, sixth</i> .

SINGULAR.

Masc. & Neut.

Fem.

N. God	<i>good</i>	<i>bonus, -um</i>	N. God-e	<i>good</i>	<i>bona</i>
G. God-er		<i>boni</i>	G. God-je		<i>bonæ</i>
D. God-um ^a		<i>bono</i>	D. God-je		<i>bonæ</i>
A. God-ne ^b		<i>bonum</i>	A. God-e		<i>bonam.</i>

PLURAL.

Masc. Fem. & Neut.

N. God-e ^c	<i>good</i>	<i>boni, bonæ, bona</i>
G. God-ja		<i>bonorum, -arum, -orum</i>
D. God-um		<i>bonis</i>
A. God-e		<i>bonos, -as, -a.</i>

^a god-on. See Note 14, p. 84.

^b In the Neut. the Acc. Sing. is generally god, like the Nom.

^c The Nom. Plur. in poetry, also ends in a, o, and u; as

Ealla hīj æhta *All his goods* or *possessions.* Boeth. p. 64. Ofger ofnu þing *over or before other things.* Boeth. p. 52. Ealle þa ofnu god *all other goods.* Boeth. p. 15.

Nouns adjectived by ȝ, the modern y.

NOUNS.

ADJECTIVES.

Blod blood	Blodȝ <i>bloody.</i>
Clif } a rock	Clif-ȝ } <i>rock-add, or rocky.</i>
Clud }	Clud-ȝ } <i>rock-add, or rocky.</i>
Craeft craft or skill	Craeft-ȝ <i>crafty, skilful.</i>
Wit wisdom	Wit-ȝ <i>wise, witty.</i>
A time, duration	Ece, i. e. Aȝ, aic, Æice, ece <i>eternal</i>
An, ainc, ane, one	Ænȝ <i>one-add, any.</i>

Adjectives of number, as tƿentȝ *twenty*, þirtȝ *thirty*, &c. though ending in ȝ, do not appear to class here; tƿentȝ being no other than twaintens, þirtȝ *three-ed-ten*; unless indeed the ȝ be supposed to have been added to that combination; as twaintenig *two-ten-add*, three-ed-ten-ig, *three-ten-add*, contracted and mutilated into tƿentȝ, &c.

Nouns adjectived by ȝc, the modern ish, generally denoting nation.

Englyc *English*

Greclyc *Grecish or Grecian*

Cýrenlyc *Cyrenian*

Romanlyc *Roman*

Judeiyc *Judean.*

THE COMPARISON OF ADJECTIVES.

27. There are only two degrees of Comparison ; the *Comparative* and *Superlative*. An Adjective in its po-

Verbs adjectived by appropriate terminations.

The only parts of the Verb thus modified, are the simple Verb, by and, end, &c. forming what is termed the Imperfect Participle, and the Perfect Tense by en and ed, forming the Perfect Participle.

The Simple Verb adjectived in and, end, &c.

Lufigan, lufian to love..... Lufiend, lufiend loving

Wýppan to mar, to dissipate Wýppend prodigal

Dpincan to drink, Dpincende drinking.

The Perfect Tense adjectived in en, ed, &c.

Gedpincan to drink. Man gedpenc man drank. Gedpenced over-
whelmed

Geþapan to depart. Man geþap man departed. Geþapen departed,
dead.

Agen to possess, to own, to owe { Un i. e. agen, agn, an, un Owen,
owed, wanted, deficient.

This Perfect Participle un is Man in the Isl. with a similar meaning ; it has been shortened and corrupted by excessive use : it is now used as a prefix to other words.

Leojan to lose. . . . Man leay man did lose. . . . Leajte, i. e. leased, lost.

Leay and leajte are here obviously the same word, though the former is an adjective and the latter a substantive termination. Leay is the original past tense, and leajte that past tense adjectived, to form the perfect participle : both mean *lost* and *loosed, dismissed, let go*.

CLASS 3rd.

Nouns and Verbs taking, either as a termination or a prefix, some word or syllable which, by constant use, is now adapted to an adjective signification. This is by far the most numerous class of adjectives, and admits of four subdivisions :

1st, Adjectives formed by terminating words, which are, or have been, nouns : as,

Lic, lice (corpus) *the body of a man, the essence, or nature* ; and by figurative and secondary meanings, *the similitude, likeness, or resemblance of a thing*. It is the modern English termination *like* and *ly* : as *manlike* (Scotch) *manly*.

Nouns adjectived by lic.

þep a man. . . .	þeplic manly	Fneo a lord ..	Fneolic free
þif a woman. . . .	þiflic womanlike	Gpama anger..	Ghamulic furious
God God	Godlic Godlike	Lufe love	Luplice amiable.
Fæn dirt	Fænlic muddy		

Verbs adjectived by lic.

Cuð known. Cuðlic, cuðelic known.

sitive or natural state does not indicate a comparison, but merely denotes the quality, &c. of a noun : as *ƿifman* *a wise man*.

Verbs regularly adjectived in *end*, *anð*, and in *ed*, *en*.

ƿenende bearing, fruitful. *Aƿenendlic tolerable*

Beodenð commanding Beodenlic imperative

Lufiend loving Lufiendlice amiable.

Wunān to remember ; Wýned. Wýndelic belonging to memory.

2dly, *Sum, Sume some, a part or portion of any thing* : rather *the sum or amount*, perhaps from the same root with the Greek *σωμα a body*.

Nouns adjectived by *jum*.

Fjeme kindness. Fjemjum the body of kindness, benign.

þýnne pleasure, joy þýnjum joyful.

Verbs adjectived by *jum*.

In the Perfect.

Bugan to bow. Wan boc bowed. Bocjum compliant

þýpcan to work . . . Wan peopc laboured. Peopejum laborious, irksome.

Full, *Ful the fill, plenty* ; as an adjective *full*.

Tung the tongue { *Tungfull lo- | Ege fear. . . . Egefull fearful*
quacious | þæteƿ water. Þæteƿfull dropsical

þoh injury. þohfull injurious. | Facen deceit. Facenfull deceitful.

Bæp, an adjective termination, most probably connected with the Teutonic noun *Bar fruit, a production, or producing*, or the root or past tense of *Bæjan to bear*.

Nouns adjectived in *Bæp*.

Lujt desire. Lujt-bæpe desire-producing, desirable.

Æpl apple Æpl-bæp producing apples.

þærtn fruit. þærtn-bæp fruitful.

Týme, the same with *team, an offspring, production, family, issue*, from the verb *Týman to teem, to bring forth* ; either the substantive root, or more probably the original past tense : *i. e. produced, brought forth, nearly the same as Bæp.*

Nouns.

Lufe love. Lufe týme pleasant.

Other adjectives.

þeƿa heap, weight. ƿeƿig weighty, thence sad. ƿeƿigtime weighty, anxious.

Adjectives formed by terminations derived from Verbs : as *Cund*, *fæjt*, *leaj*.

Cund, from the verb *Cennan to procreate, to produce, to bear, to bring forth*, Perfect adjectived is *Cund (natus) born* : thence our noun and adjective *kind*, and the German noun *Kind a child*, *i. e. something or any thing born*.

God God. God-cund God-born, born of God, divine.

Nouns may possess the same qualities in different degrees ; and when the quality of *one thing* is compared with the same quality in *another*, it is called the Comparative degree. Here are two men both possessing the quality of wisdom ; but when compared, one has more

Fæjt fastened, fixed ; and thence fast. It is probably the perfect tense of a verb not now to be met with (perhaps Fæjtian), upon which, in its adjectived state (Fæjten), the verb Fæjtian to fasten or fix, has been grafted, by doubling the ending, as if we were to say in English *fixeded* or *fasteneded*.

Æ a law Æpjæjt fixed in the law, pious, reliable
 Ape honour, reverence, respect .. Apfæjt honest, worthy [gious
 Rade knowledge, wisdom, purpose Rædfæjt firm to his resolution.

Leaf, Leafe lost. The unadjectived perfect tense of the verb leoran to lose.

Nouns adjectived by Leaf.

Cap care	Caplear care-lost, careless
Recc care	Recceleaf reckless, careless
Nama a name	Nameleaf name-lost, nameless
Feoh money	Feohleaf moneyless
Dneam joy	Dneamleaf joy-lost or joyless
Scom, jccam shame ..	Scomleaf shame-lost or shameless
Sac strife, cause, sake ..	Sacleaf harmless
Blod blood	Blodleaf bloodless
Fædep father	Fædepleaf father-lost or fatherless.

3dly. Adjectives formed by terminating syllables, the original roots of which are not employed for that purpose : these syllables are el, ol, ul, which are probably corrupted from the words Full or Call.

Danc the mind, thought ..	Dancul thoughtful
Cpid a word	Cpidol foulmouthed
Æce meat, victuals	Æcol gluttonous
Yacce a watching	Yacol wakeful, diligent
Derce heat, hate	Dercol, hetul, hetol hot, furious, hating
Slæp sleep	Slapol drowsy, sluggish
Gifte a gift	Gifule bountiful.

Some other adjectives are lengthened by adopting these terminations :

Dicce thick	Diccol corpulent, gross, fat
Dinne thin	Dinnul thin

Verbs Indefinite.

Agan to possess Ad, Æð hath, possesses. . Æðel hath, all-noble.
 • Perfect.

Gerpucelian to manifest.. Speot demonstrated. . Speotol evident

Fpetan to eat, to fret.... Fpet. Fpettol gluttonous.

Some adjectives thus formed are further augmented by lic.

Speotol or Speotollc evident.

When the quality of *one thing* is compared with the same quality in *three or more things*, it is called the Superlative degree: as "Here are three men who are all *wise*." The second has more wisdom than the first, and therefore he is the *wiser* of the two; but the third has more wisdom than the other two, he is therefore the *wisest*, which is the Superlative degree.

28. The Comparative degree is formed by adding to the Positive any of these terminations⁴: *en'*, *epe*, *an'*, *æpe*, *in'*, *on'*, *un'*, or *yn'*; and the Superlative, by adding *aſt*, *aſte*, *æſt*, *eft*, *ift*⁵, *oſt*, *uſt* or *yſt*; as Positive *nihtƿiƿre righteous*; Comparative *nihtƿiƿene more*

⁴ Rask asserts that the degrees of comparison are regularly formed by the terminations *-on* and *-oſt*: as *heard* *hard*; *heardoſt* *hardest*. Instead of the termination *-on*, we sometimes find *-un'*; and in the North *-an'*. Instead of *-oſt*, we find *-uſt* and *-aſt*: for *-eſte*, we meet with *-iſte* or *-yſte*, according to the fluctuating orthography of the Anglo-Saxons; but these peculiarities very seldom occur. Rask's *Gram.* p. 40, sect. 17.

⁵ The degrees of comparison, denoted by appropriate terminations, are no other than a real comparison of a primitive word, thus applied to denote the same state in all other adjectives.

From A, *time, duration, always, aye*, is made the comparative *Aŋ*, *Æŋ before*, and the superlative *Aſt*, *Æſt first*. *Aŋ*, in the unsettled orthography of our ancestors often spelt *æŋ*, *ŋ*, *eŋ*, *æpe*, *in'*, *on'*, *un'*, *yn'*, and by transposition *ŋe*, is still the same word, originally signifying *epe before, in point of time*; and thence, by an easy gradation, *before, in point of quality*. The termination *aſt* also, though often spelt *æſt*, *ift*, *oſt*, *uſt*, *yſt*, is in each form the same word, and signifies *first*, originally, like *ŋ*, applicable to *time*; but secondarily to *quality*. Our English words *before* and *first* are equally used in both these senses. These two terminations are the comparative *er*, and superlative *est* of the modern English, and by their aid the Anglo-Saxon adjectives are thus compared :

POSITIVE.

COMPARATIVE.

SUPERLATIVE.

ƿiſe

ƿiſon *wiser*

ƿiſoſt *wisest*.

Comparatives and superlatives have variable terminations. See p. 101, and the latter part of Note⁷.

⁶ In Gothic it is **iſTΛ**, which has some analogy to the Greek *ιστός*: as *χαλλ-ιστός* *most beautiful*; *αριστός* *best*. It is also similar to the Cimbric (BRADISTA) *broadest*.

*righteous, or juster; Superlative nihtpijast, -ejt, -yjt
most righteous, or justest.*

29. Adjectives, in all cases and degrees of comparison, besides the common termination, sometimes admit of an emphatic a, which increases the force of the expression. The last vowel is often changed into a, which has still the same emphatic effect: as Lrodund or godcunde *divine or holy*; godcunda *very divine or holy*; geluþod *beloved*; geluþoda *well beloved*. We have also nihtpija *remarkably righteous*; nihtpijepa *more remarkably righteous*; nihtpijesta *most remarkably righteous*.

The emphatic a is most frequently added to adjectives used demonstratively, or in addressing a person, as in the Greek and Roman vocative cases. Orpald re Cnij-tenerta cýning Nonþan-hýmbra-pice, *Oswald the most Christian king of Northumbria*. La goda man (Bone vir) *O good man*. La goda lajeop (Διδασκαλε αγαθε, Magister bone) *Good master*. Matt. xix. 16.

All words terminating with the emphatic a are declined like the second declension.

⁷ There is no such thing as capricious irregularity in language. What we now call irregular words, were once formed according to the regular structure of the language. This will be seen by the comparison of the following adjectives, where the positive is supplied.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
Bet	Beteje, -epa better	Bet-yjt, -ejta best.
Sel	Selje good	Seloyt best.
þoh woe	{ Þýpj, i.e. po-ep-ey(wo before that) worse	{ Þýpj i. e. po-ep-ejt worst, wo first.
Ma	maje more	mæjt most.
Wope, Wuya	{ Mæje i.e. } (heap before) Mæjt i.e. }	
Wuha, Wucz	{ mower } more	{ mo-ejt } (heap first) most.
a mow, a heap		
Leaj	Lejje, Læj, Læyya less	Læjt least.
Ut out	{ Uttej } utter	{ Yttperjt i.e. yttej -ejt outermost, uttermost.
	{ Ytthe } outer	{ Yttemejt i. e. ut-mæjt outmost, utmost.

30. Some adjectives change a vowel; and others have greater irregularities⁷ in their comparison. The chief of them will be found in the following table⁸. Some words are employed as adjectives only in their comparative and superlative degrees, being in their positive state employed as a different part of speech:—such words are here inclosed in brackets.

Table of Irregular Comparison.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
(Æn) <i>ere, before</i>	ærppe (ærpēr) <i>before</i>	ærpējt, -oſt, <i>first</i> .
Eald <i>old</i>	ylðne <i>older</i>	ylðeſt <i>oldest</i> .
Eað <i>easy</i>	eaðcpe (eð) <i>easier</i>	eaðoſt <i>easiest</i> .
(Feor) <i>far</i>	fýrpe (fýr) <i>further</i>	fýrheſt <i>furthest</i> .
Georȝ <i>young</i>	ȝýngpe <i>younger</i>	ȝýngoſt <i>youngest</i>
God <i>good</i>	beteſe (bet) <i>better</i>	beteſt <i>best</i> .
Heah <i>high</i>	hýppe <i>higher</i>	hýhſt <i>highest</i> .
Lang <i>long</i>	lenȝpe (lenȝ) <i>longer</i>	lenȝeſt <i>longest</i> .
Lýtel <i>little</i> ⁹	læſſe (lær) <i>less</i>	læſt <i>least</i> .
Wýcel (wýcle) <i>much</i>	mape (ma) ⁹ <i>more</i>	mæſt <i>most</i> .
Neah <i>nigh</i>	neape (neap) <i>nearer</i>	nýhſt <i>nearest</i> .
Sceoȝt <i>short</i>	rcýptpe <i>shorter</i>	rcýpteſt <i>shortest</i> .
Strenȝ <i>strong</i>	ſtrenȝpe <i>stronger</i>	ſtrenȝeſt <i>strongest</i> :
Yfel <i>evil or bad</i>	þýrpe (þýr) <i>worse</i>	þýrpeſt <i>worst</i> .

The positives, which have now lost that application and meaning, are supplied by other words, which needing a comparative and superlative are used only in the positive state, so that the present comparison of the preceding words is said to be irregular, as in the table above.

Adjectives in the comparative and superlative degrees, are still susceptible of adjective terminations. *E. g. mæſt most, mæſtan dæl most part, of mæſtan dæl of the most part.* Bed. 5. 13. *Ge deð eor yelpe þýrjan, Ye do or make yourselves worse.* Boeth. 14. 2. *Fnam þam yldeſtan oð þone ȝingeſtan, From the eldest to the youngest.* Gen. xliv. 12.

⁸ In Dan. Sax. the superlative degree is sometimes formed by prefixing to the adjective *ti* or *tý*, probably derived from the Icelandic *tit* or *tiit* the name of an idol, and signifies *supremacy* and *lordship*; and *ȝin*, *ȝien* or *ȝiena* (from *at gina* to *gape*, and signifies *vast*, *great*,) as *eadiz blessed, týpeadiz most blessed, ræſt fast, firm, vast, ȝinraſt most fast, or firm.* See p. 98, end of Note ⁹.

⁹ *Wape and mæſt, læſſe and læſt, are employed in modern English to compare adjectives of more than one syllable, under the slightly varied orthography of *more, most; less, least*.*

The following mostly form the superlative by meſt, from mæſt¹⁰ most.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
(Æfter) after	æfterne	æftermeſt <i>aftermost.</i>
(Forð) forth	furtherne	furtherneſt <i>furthermost.</i>
Inneyeaſd(inn) inward	inneſe	inneſt <i>innermost.</i>
Læt (late) late	lætne (latop) later	{ latost lætmeſt } <i>latest.</i>
Midð	{ middle	midmeſt <i>middlemost.</i>
Middeyeaſd		
Niðereyead(nether)	niðene (niðop) lower	niðemeſt <i>nethermost.</i>
Norðeyeaſd (norð)	(norðop) more north- ward	norðomeſt (Oros. p. 21.) most northward.
(Síð) lately	riðne (riðop) later	riðemeſt <i>last.</i>
Uppyeaſd (up) upward	uſene (uſop) upper	uſemeſt <i>upmost.</i>
Uteyeaſd (ut) outward	utne (utop) outer	utemeſt <i>outermost.</i>

CHAPTER IV.

PRONOUNS.

31. A Pronoun¹, according to the derivation of the word (*pro for*, *nomen a noun*), is a word used instead of a noun: as, “ John is good, because he gets his les-

¹⁰ This termination is retained in the English words *uppermost*, *topmost*, *furthermost*.

¹ The following note upon the origin &c. of Pronouns is from Mr. Webb's MSS. I do not however concur with all that is here stated, and especially on the Hebrew word **וְאֵין** *one*.

“ Pronouns must be considered merely in the light of substitutes for other words; substitutes, not essentially necessary to the use of speech and verbal communication of knowledge, though a very great and important convenience, when once invented. It does not from hence follow that they are of late origin; their first rude elements began probably almost as soon as language itself, though greatly modified and extended by subsequent usage.

“ Pronouns are the luxury as well as the convenience of language, and contribute much to its polish and perfection; yet, owing to that corruption and contraction to which words of the most frequent use are ever exposed, their analytical development is attended with great difficulty. This difficulty is increased in the Anglo-Saxon by this cir-

son, and remembers what is told him." Here *he*, *his*, and *him* are pronouns, being put instead of the noun *John*.

32. They may be divided into *Personal*, *Adjective*, *Definitive*, and *Relative* pronouns. The Personal and

circumstance ;—that the primitive elements of some of its pronouns are not to be discovered either in it or in its kindred dialects, but must be sought for in tongues of remote resemblance and distant origin. So that an acquaintance with the articles, pronouns, and numerals of most of the leading languages of Europe and Asia is necessary to their complete elucidation. Pronouns are derived from nouns and verbs, or adjectives and numerals ; many are also formed by different combinations of these parts of speech.

" The first correct notion of the etymology of Pronouns was obtained from Mr. Horne Tooke's assertion, ' that the pronouns are either nouns or verbs.' Whether that great philologist included the *numerals* in either of these classes is not certain ; if he did not, his proposition requires a little enlargement, viz. that the roots of the pronouns are either nouns, verbs, or numerals.

" The numerals appear to be originally pronouns : they cannot well be considered as nouns, not being names of things ; or as adjectives, since they do not convey any idea of the quality or property of the things to which they refer, but simply of their number. In counting apples, we do not say, *one apple*, *two apples*, *three apples*, &c. but *one*, *two*, *three*, *four* ; and by the words *one*, *two*, *three*, *four*, we represent the nouns, or apples, without naming them. Here we use the numeral *pronomen before* or in *preference* to the noun. Are not the numerals then, in their primitive form and use, pronouns ?—But in whatever way this question be answered, it will make no material difference in the present inquiry, since at all events they contribute their quota to the part of speech under discussion.

" It is not pretended that the following list of elements contains the exact identical roots of the words of this class : but merely this,—that if they be not the primitive elements, they are nearly related to them ; so nearly, as to contain their essential meaning.

" Many English pronouns, springing from the same parent stock, afterwards branch off, and distinguish themselves from each other in three different ways :

" 1st. By a simple orthographical variation, by which they appear in different cases, or in different parts of speech ; as, *Thou*, *thy*, *thee* ;—*This*, *thus* ;—*Then*, *than*, &c.

" 2ndly. By adopting, though often with great corruption, the regular adjective terminations of the Saxon and English languages, *-en*, *-ed*, or *-t*, and *-ig*, or *-y* ; as, *Thy*, *thy-en* or *thine*.

" 3dly. By combining with other elementary words,—words which in *most instances* are pronouns in other languages, though only pro-

Relative pronouns are only to be considered as invariably used in a strictly pronominal sense ; Adjective pronouns, according to the present imperfect division of language, are Adjectives or Pronouns, according to their use and position.

PERSONAL PRONOUNS.

33. Personal pronouns are such as are applied to persons, or to what is personified. There are five Personal pronouns in most languages, corresponding to the English *I, thou, he, she, it*, and their plurals *we, ye or you, they*.

nominal *terminations* in our own ; as *He, Her, i. e. He -er*, a German personal pronoun.

“ A few words, which will not rank in either of these modes of formation, are placed by themselves (*see the following SKETCH*). Their ramifications into different parts of speech will be easily understood.

“ The orthographical variations will explain themselves : the Saxon adjective terminations are *-en, -ed, or -t, and -ig, or -y*, which signify *add*, that is, add the noun to which the said adjective belongs ; as *Thine, thy-en, i. e. thy-add* (perhaps) *head* ; &c.

“ The most important of the pronominal terminations are the Greek numerals *εἷς, μία, εἷς, one*, which appear to form likewise the cases of the English pronouns. The German *Er man, it, or that*. *Wⁱ* is the plural of the Saxon *We, heo, h^yt*. *Lic* is originally a noun meaning *body* : as an adjective it is the root of our word *like*, and termination *-ly*. *Se* is the Saxon article *Se, yeo, þat*, and means *said*.

“ It is most probable that the pronoun of what we call the third person, was employed first ; but in the present inquiry they will be taken in their usual order.

“ *First Person*.—The numeral *One* appears to be the actual root of the pronoun *I*, of the first person, adopted into several ancient and modern languages from one common source.

“ The Greek and Latin *Ego* is probably a compound word, the *o* being the masculine of the Greek article *ο, γ, το*. It exists in a simpler form in the German *Ich*, and the Saxon *Ic*, and is probably derived from an ancient numeral.

“ The most ancient dialect now extant in which it is to be met with is the Hebrew, where it is the numeral *Ech one*, *Ezek. xviii. 10* ; and from which it may be traced into several other kindred tongues. See *Patrick's Chart of the Ten Numerals*.

“ As a pronoun, the word *Ech, Eg-o Ich, Ic or I*, means *one or first*.

“ The word *Echad* is, indeed, generally employed in the Hebrew to signify *one* ; but any person examining the structure of that venerable

Personal pronouns admit of *Person* and *Gender* as well as Number.

34. There are three persons in each number, who may be the object of any discourse: the *first* person, who *speaks*; the *second*, who is *spoken to*; and the *third*, who is *spoken of*. In Saxon and English they stand thus :

SINGULAR.	PLURAL.
1st Person. <i>Ic</i> <i>I</i>	1st Person. <i>þe</i> <i>we</i>
2nd Person. <i>ðu</i> <i>thou</i>	2nd Person. <i>lre</i> <i>yeor</i> <i>you</i>
3rd Person. <i>he</i> , <i>heo</i> , <i>hit</i> , <i>he, she, it.</i>	3rd Person. <i>þi</i> <i>they.</i>

language will at once perceive that Echad is verbalized from Ech the more simple, and therefore more primitive form. Thus Ech, the numeral *one*, becomes the verb Echad *univit*, he *one-ed*, or united; and being again taken back to its numeral signification with this verbal ending, it nearly supplanted its parent Ech.

“ *Second Person*.—As the first person has been formed from the first of the numerals, the second may be easily conceived to have been the next number, or *two*, and accordingly, in a great many languages the numeral 2, Duo, du, tu, &c. discovers such orthographical similarity with the pronoun *Thou* (Anglo-Saxon *ðu*), as to leave but little doubt of their original identity.

“ *Third Person*.—The third person is by far of most common occurrence, and is of verbal derivation. In Anglo-Saxon it is formed thus :

<i>Simple Verb.</i>	<i>Ancient Preterite.</i>	<i>Preterite Adjectived, or Past Participle.</i>
<i>þætan to call.</i>	<i>þe, heo called,</i>	<i>þyt i. e. þæ-ed, hæ-er, hæt, hit, to name.</i>

said. *it, said or mentioned.*

These three words of the third person *þe, heo, hyt*, have exactly the same signification; that is, *named, mentioned, said*; or, as we more commonly and accurately say, *aforsaid, before mentioned, before named*: a preceding substantive, distinctly implied, being essential to the existence of a pronoun. The Italian word *Ditto* may be employed in the same manner; as, ‘ The man is merry, he laughs, he sings,’ or ‘ The man is merry, *ditto* laughs, *ditto* sings.’ *þe, heo, hyt*, have the same signification with *Ditto*, i. e. *Dicto*, from the Latin word *Dictus, said.*

“ *þe, heo, hyt*, were originally without number or gender; but for convenience and greater precision they were modified in the plural into *þi* and *þiz* *they*; and for the genders, *þe he*, was applied to masculine nouns, *þeo she*, to feminine, and *hyt it*, to neuter ones.”

For a more extended Etymology, &c. of the English pronouns, see the following SKETCH.

SKETCH of the Etymology, Composition,

RADICALS.		ARTICLES. primi- tive. Adjec- tived.	Orthographical variation.	Adjectived ter- mination.	PRONOUNS. Pronominal ter- mination..	Miscellaneous for- mations.
From the Numerical One.						
Greek <i>ις</i>			es, is, 's of the	Possessive case		
— <i>α. τι</i>				ane (Scotch)		
A. S. an		{ a an		any, i. e. an-ig		another
Wickliffeo, on				one, i. e. o-en	one's ones, pl. } i.e one <i>is</i>	none
Greek <i>με</i>			Me	my, i. e. me-ig		myself
<i>μενος</i>			Moi (French)	mine, i. e. my-en		Ma-dame
Hebrew Ech			Ego	Mon (French)		Mon-sieur
Ich (German)			Ich (German)			
Ic (A. S.) I			Ic (A. S.) I			
From the Numerical Two.						
Greek <i>δυο</i>			Two, twa			
— <i>ετ</i>			Tu (Latin)	tuus (Latin)		
			Thu (A. S.)	thy, i. e. thu-ig		thyself
			Thou	thine, i. e. thu-en		
			Thee			
			Ba (A. S.)			
A. S. He (said)			He		His, i. e. he- <i>us</i>	
From A. Sax.					Her, i. e. he-er	
Verb <i>Haetan</i> . (to call.)					Hers, i. e. her- <i>is</i>	Herself
A. S. Wer					Him, i. e. he- <i>mu</i>	Himself
					It, i. e. it- <i>is</i>	She, i. e. se-heo
						Itself
Wir (German)						
We						
Us					Our	Ourselves
Ye					Ours	
You					Your	Yourself
Yours					Yours	Yourselves
A. S. Tha (said)			The	That, i. e. tha-ed	This, These, } i.e. Tha- <i>is</i>	
From the Saxon					Those, }	
Verb Dean, to as- sume, take, speak before. (Tooke, Vol. ii. p. 60.)						They, i. e. the-hi
						Them, i. e. the-hi
						Themselves
A. S. Hwa			Who		Their, i. e. tha-er	
					Theirs, i. e. their- <i>is</i>	
						'tother
A. S. Swa				What, i. e. hwa-ed		
					Whose, i. e. hwa- <i>is</i>	Who { ever so ever
					Whom, i. e. hwa- <i>mu</i>	Whomsoever
						What { ever so ever
						Which, hwa-lic
						Whichsoever
					Wh { ether	ether i.e. hwa-other
						Such, swa-lic

and Ramifications of the English Pronouns.

ADVERBS.				NOUNS, VERBS, ADJECTIVES, CONJUNCTIONS, and PREPOSITIONS.	
Graph. ion.	Adjectived termination.	Pronominal termination	Miscellaneous formations.	As, i. e. <i>us</i> (conjunction)	
		Once, i. e. <i>one-us</i>	only, onelike anon, in one alone, all one	Oneness } (Nouns) Unity } .	
	Mid, i. e. <i>med</i>		amid } in midst amidst }	Midst, Middle } Middling, Midmost (adj.) Med- } ium (nouns) { iety { iocritv	
		Twice, i. e. <i>twa-us</i>	atwo, in two	{ Twist, twine, (n. and v.) entwine (verb) { Twain, twin, twinborn (adj.) { Be- } { tween } { twixt } (prep.)	
		Bis (Latin)		Both (conj.)	
		Hence, i. e. <i>he-en-us</i>	Hence } forth forward	Binus (Lat. adj.) } Combine (verb), uncombined (adj.) combination (noun).	
		Here, i. e. <i>he-er</i>	Here } to { tofore after		
			Hither		
			Hither } to { ward		
i. e. us	Than } <i>tha-en</i>	Thence, i. e. <i>tha-en-us</i>	Thence } forth forward about, after, at, by, fore, from, in, in- to, of, on, out, to, unto, upon, un- der, with, withal	That } Than } (conj.)	
i. e. er			There } to { to unto, upon, un- der, with, withal		
		Thither, i. e. <i>tha-other</i>			
		Thither } to { ward			
		Where, i. e. <i>hwa-er</i>	Where } about, at, as, by, ever, fore, in, of, on, so, soever, to, upon, with		
		Whence, i.e. <i>wha-en-us</i>	When } ever { soever		
			Whencesoever		
er	When, <i>hwa-en</i>			Whether (conj.)	
				Also	

Gender only refers to the third person singular. In this respect the Saxon is as correct as the English. The third person, or person spoken of, being absent, the gender could not be known, but by an alteration in the pronoun. A variation is unnecessary with respect to the first and second persons, who, being spoken to, must be always present when mentioned.

DECLENSION OF PERSONAL PRONOUNS.

35. The First Person is thus declined.

SINGULAR.

N. <i>Ic</i>	<i>I</i>
G. <i>Min</i>	<i>of me</i>
D. <i>Me</i>	<i>to or by me</i>
A. <i>Me^a</i>	<i>me.</i>

^a *mec, mek, meh*, in Dan.-Sax.

like the Gothic **MÍK** *me.*

^b *poe* and *ujih* in Dan.-Sax.

PLURAL.

N. <i>Ye</i> or <i>pit^b</i>	<i>we</i>
G. <i>Une</i> or <i>unce^b</i>	<i>of us^b</i>
D. <i>Uf</i> or <i>unc^c</i>	<i>to or by us</i>
A. <i>Uf</i> or <i>pit^d</i>	<i>us.</i>

^c *unge* and *uncepum.*

^d *ujic, ujich, ujig* and *ujih* in

Dan.-Sax.

36. The Second Person is modified thus :

SINGULAR.

N. <i>Du</i>	<i>thou</i>
G. <i>Din</i>	<i>of thee</i>
D. <i>De</i>	<i>to or by thee</i>
A. <i>De^a</i>	<i>thee.</i>

^a *Dec* and *þeh* in Dan.-Sax.

^b *iuēp, iueppē* and *iuop.*

PLURAL.

N. <i>Ge</i> or <i>ȝyt</i>	<i>ye or you^b</i>
G. <i>Eopep</i> or <i>incep^b</i>	<i>of ye</i>
D. <i>Eop</i> or <i>incepum^c</i>	<i>to or by ye</i>
A. <i>Eop</i> or <i>inc^c</i>	<i>ye or you.</i>

^c *geop* and in Dan.-Sax. *iuch,*

iuh, iuuh, iuich, eopic, iopih, ȝeop.

^a *pit* is similar to the Gothic **VIT** *we two*, and *ȝyt* to **ΓΙΤ** *you two*. They are generally considered as the Saxon dual, and are thus declined.

DUAL.

N. <i>pit</i>	<i>we two</i>
G. <i>Uncep</i>	<i>of us two</i>
D. <i>Uncepum^a</i>	<i>to us two</i>
A. <i>pit</i>	<i>us two.</i>

DUAL.

N. <i>ȝyt^b</i>	<i>you two</i>
G. <i>Incep</i>	<i>of you two</i>
D. <i>Incepum^c</i>	<i>to you two</i>
A. <i>inc</i>	<i>you two.</i>

^a The Dat. has also *unc* and *unge.*

^b For *ȝyt* we have *incit*, as if from *inc ȝyt.*

^c It is also *inc.*

This is the only form in which there is the least appearance of a

37. The Third Person is inflected thus :

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N. <i>He^a</i> <i>he</i>	<i>Heo^d</i> <i>she</i>	<i>Hit^g</i> <i>it or that</i>
G. <i>Hi^b</i> <i>of him</i>	<i>Hi^ene</i> <i>of her</i>	<i>Hi^f</i> <i>of it or that</i>
D. <i>Hi^cum</i> <i>to him</i>	<i>Hi^ene</i> <i>to her</i>	<i>Hi^gum</i> <i>to it or that</i>
A. <i>Hi^cine</i> <i>him.</i>	<i>Hi^f</i> <i>her.</i>	<i>Hi^git</i> <i>it or that.</i>

PLURAL.

Masc. Fem. and Neut.

N. <i>Hi^b</i>	<i>they</i>
G. <i>Hi^apaⁱ</i>	<i>of them</i>
D. <i>Hi^cum^k</i>	<i>to, from, &c. them</i>
A. <i>Hiⁱ</i>	<i>them.</i>

^a The Article Se is used for he ;
as, *je mot gecýjan pið að, He ought to swear with an oath.* L. L.

Inæ. c. 16.

^b *hýr.*

^c *higic.*

^d *hio.*

^e *hýne, hiepe.*

^f *heo and hig.*

^g *hýt.*

^h *hig, hýg, hio, hia, heo, hi—
heom, they themselves.*

ⁱ *hýpa, hiopa, heopa : heopa
commonly Feminine, heopum,
hepe, and hep.*

^k *heom.*

^l *hig and heo.*

He, heo, hit, in Dan.-Sax. is often redundant, being joined to articles, nouns, and pronouns, for the sake of greater emphasis or distinction, as *ðær he þalja he blasphemeth.*

Dual in the Anglo-Saxon language. It is very questionable whether this fragment of a dual is to be considered as the real dual number. We find *þe we* and *ge ye* are commonly used when two are signified. *Ic popgeaf eop, I have given you.* Gen. i. 29. *Ge ne æton, Ye eat not, or shall not eat.* Gen. iii. 1. *þe ne æton that we should not eat.* Gen. iii. 3. The plural is as often used as the dual : hence Cædmon, when he represents Abraham speaking to his two servants, has *Reytað incit hep, Remain you here,* p. 62. l. 2. In Gen. xxii. 5, it is *Anbidið eoy hep, Remain or abide you here.* Ðu in Saxon is exactly like its Gothic sister **þu** thou.

38. Adjective Pronouns are so called, because, like regular adjectives, they have no meaning till joined with a noun ; as, *Upe fæðen*, *our father*; *þpæt yf þin* *nama* : *what is THY name?*

Those adjective pronouns which are derived from the personal, are only the genitive cases of the personal pronouns, taken and declined as adjectives : thus

Min my, is the genitive singular of } *ic I.*
Upe our, is the genitive plural of }
Uncep our, is the genitive of *pit.*
Ðin thy, is the genitive singular of }
Copej your, is the genitive plural of } *þu thou.*
Incep your, is the genitive of *ȝyt.*

When these genitive cases are put in the adjective form they will appear thus :

<i>M. & N.</i>	<i>Fem.</i>	<i>M. & N.</i>	<i>Fem.</i>
<i>Min my</i>	<i>Mine my</i>	<i>Copej your</i>	<i>Copeje your</i>
<i>Upe our</i>	<i>Upe our</i>	<i>Incep your</i>	<i>Incepe your</i>
<i>Uncep our</i>	<i>Uncepe our</i>	<i>8in his</i> ⁴	<i>Sine hers</i>
<i>Ðin thine</i>	<i>Ðine thy</i>	<i>8ylf self</i>	<i>Sylfe self.</i>

Adjective pronouns for the most part are, declined like common adjectives.

39. *Min my* is thus declined, exactly like the adjective *ȝod good.*

SINGULAR.

<i>Masc. & Neut. (meus -um).</i>	<i>Fem. (mea).</i>
<i>N. Min</i>	<i>N. Mine</i>
<i>mine or my</i>	<i>mine or my</i>
<i>G. Min-er</i>	<i>G. Min-pe of mine or my</i>
<i>D. Min-um to or from my</i>	<i>D. Min-pe to or from mine</i>
<i>A. Min-ne^a mine or my.</i>	<i>A. Min-e mine or my.</i>

^a The neuter gender in the Acc. case generally has *min.*

³ For the method of declining *uncep* and *incep*, See Note in following page.

⁴ *Sin his*, is like the Gothic **SEINS** (*suus*) *his own.*

PLURAL.

Masc. Fem. and Neut. (mei, meæ, mea.)

N. Min-e *mine or my*

G. Min-ja^a *of mine or my*

D. Min-um *to or from mine or my*

A. Min-e *mine or my.*

^a In Dan.-Sax. menja.

In the same manner is declined Ðin *thy*, and Sin *his* ;
but Ðin *thy* in Dan.-Sax. makes in the Gen. Plur. ðenja.

40. Upe or uncep *our*, is thus declined^b :

SINGULAR.

Masc. & Neut.

N. Upe^a *our noster -rum*

Up-e *our nostra*

G. Up-er^b *of our*

Up-pe *of our*

D. Up-um^c *to or from our*

Up-pe *to or from our*

A. Up-ne^d *our.*

Up-e *our.*

^a uþep and uþrep.

^b uþej and in the Neuter uþe or uþe.

^c uþrum.

^d uþje.

^b When two were signified, the Anglo-Saxons often used uncep and incep instead of upe and eopep ; they are, therefore, commonly considered as the dual number of upe, and eopep ; but as uncep and incep are very seldom used, even when two are spoken of, it was considered better to put them in the Notes, than to make a regular Dual Number. They are thus declined :

SINGULAR.

Masc. and Neut.

N. Uncep *our noster nostrum*

Fem.

Uncipe *our nostra*

G. Unciper^a *of our*

Uncipper^b *of our*

D. Uncipum^b *to or from our*

Uncippe *to or from our*

A. Uncipe *our.*

Uncipe *our.*

PLURAL.

Masc. Fem. and Neut.

N. Uncpe^c *our two nostri, æ, a*

G. Uncippa *of our two*

D. Uncipum^d *to or from our two*

A. Uncipe *our two.*

^a Contracted for uncepær.

^b For uncepum.

^c For uncipe.

^d For uncipum.

Incep, incepæ, or incepé (as the Greek *σφωτερος -α -ον*) *your, of you two*, is declined like uncep (*υπιτερος -α -ον*) *our, of us two.*

PLURAL.

Masc. Fem. and Neut.

N. *Up-e* *our* *nostri* -*æ* -*a*
 G. *Up-na* *of our*
 D. *Up-um* *to or from our*
 A. *Up-e* *our.*

41. *Eopen* or *incep* *your*, is thus declined⁶;

SINGULAR.

Masc. and Neut.

Fem.

N. *Eopen* *your vester* -*rum* *Eopen-e*^a *your vestra*
 G. *Eopen-er* *of your* *Eopen-na* *of your*
 D. *Eopen-um* *to your* *Eopen-pe* *to or from your*
 A. *Eopen-ne* *your* *Eopen-e* *your.*

PLURAL.

Masc. Fem. and Neut.

N. *Eopen-e*^b *your vestri*, -*æ*, -*a*
 G. *Eopen-na* *of your*
 D. *Eopen-um*^b *to or from your*
 A. *Eopen-e* *your.*

^a *Eope*

^b *Iupne* in Dan.-Sax.

Other pronouns ending in -*ep* are declined like *eopen* *your*.

42. The personal pronoun of the third person has no declinable adjective pronoun, but the sense of it is always expressed by the genitive case of the primitive of the same gender and number; namely, by *hij*, *hija*, *hipe*, *heopa*, which are called reciprocals, because they always refer to some preceding person or thing, and generally the principal noun in the sentence: as, *Rachel peop hýne beapn*: *Rachel wept (for) HER barns.* Matt. ii. 18. *He ʃoðlice hij folc halȝedeð fnam hýna ʃýnum*: *He truly shall save HIS people from THEIR sins.* Matt. i. 21.

⁶ See Note in preceding page.

If it be wished to define the reciprocal sense in *hīr*, *hīpe*, *hīpa*, more accurately, the definitive word *agen* *own* is subjoined: as, *Ða þæna racendā ealdorū flat hīr agen neaþ*: *Then the chief of the Priests slit HIS OWN clothing.* Matt. xxvi. 65. *Se þe be hīm rýlfum rþnycð recð hīr agen puldon*: *He who speaketh concerning himself seeketh HIS OWN glory.* John vii. 18. To *hīr agenpe þearfē*: *To HIS OWN necessity.*

By the poets this reciprocal sense of *hīr*, *hīpe* &c. is sometimes expressed by *rin* and *rine* (*suus -a -um*) *his own*: as, *Brego engla befeah eazum rinum*: *The ruler of the angels (God) saw with HIS eyes.* Cæd. xxiii. 25. *Þið ðrihten rinne*: *Against his Lord.* Cæd. vii. 20. *Ofþloh bnoþor rinne*: *He slew his own brother.* Cæd. xxiv. 4. *Agif Abrahame idere rine*: *Give to Abraham his own woman or wife.* Cæd. lvii. 12.

43. *Sýlf* or *rýlf*, *rýlfe* or *rýlfe*, or sometimes *rýlf*, *self*⁷ is declined like the common adjective; but it

⁷ *Sýlf* or *rýlf* is of the same origin as the Gothic **SIΛKJ** or **SIΛKQ** *self*; and so is the Cimbric **SIALF**, *self*.

I add Dr. Johnson and Mr. Todd's remarks on the English word *self*. The former says, "Compounded with the personal pronoun *him*, *self* is in appearance an adjective: joined to the adjective pronouns *my*, *thy*, *our*, *your*, it seems a substantive. Even when compounded with *him*, it is at last found to be a substantive, by its variation in the plural, contrary to the nature of English adjectives; as *himself*, *themselves*. Mr. Todd observes, that Dr. Johnson has very rightly established the primary signification of *self* to be that of an adjective; but, in its connexion with pronouns, he seems rather inclined to suppose it a substantive: first, because it is joined to possessive or adjective pronouns; as *my*, *thy*, *her*, &c. and secondly, because it has a plural number, *selves*, contrary to the nature of the English adjective. The latter reason, I think, cannot have much weight, when it is remembered that the use of *selves*, as the plural of *self*, has been introduced into our language since the time of Chaucer. *Selven*, which was originally the accusative case singular of *self*, is used by him indifferently in both numbers: *I myselven, ye yerselven, he himselven*. The former reason will also lose its force, if the hypothesis which I have ventured to propose shall be admitted: viz. that, in their combinations with *self*, the pronouns *my*, *thy*, *her*, *our*, *your*, are not to be considered as possessive or adjective, but as the old oblique cases of the personal pro-

is often joined with other pronouns, and then it is either indeclinable or thus modified :

SINGULAR.	PLURAL.
N. <i>Icȝylf</i> <i>I myself</i>	<i>ƿerȝylpe</i> <i>we ourselves</i>
G. <i>Minȝylfes</i> <i>of myself</i>	<i>Unerȝylfna</i> <i>of ourselves</i>
&c. &c.	&c. &c.
N. <i>ðuȝylf</i> <i>thyself</i>	<i>Leȝylpe</i> <i>ye yourselves</i>
G. <i>ðinȝylfes</i> <i>of thyself</i>	<i>EOpeȝylfna</i> <i>of you yourselves</i>
&c. &c.	&c. &c.
N. <i>heȝylf</i> <i>he himself</i>	<i>Hiȝylpe</i> <i>they themselves</i>
G. <i>hijȝylfes</i> <i>of himself</i>	<i>Hiparȝylfna</i> <i>of they themselves</i>
&c. &c.	&c. &c.
N. <i>heorȝylpe</i> <i>she herself</i>	<i>Hiȝylpe</i> <i>they themselves</i>
G. <i>hijerȝylfne</i> <i>of herself</i>	<i>Heoparȝylfna</i> <i>of they themselves</i>
&c. &c.	&c. &c.
N. <i>hitȝylf</i> <i>itself</i>	
G. <i>hijȝylfes</i> <i>of itself</i>	
&c. &c.	

nouns *I*, *thou*, *she*, *we*, *ye*. According to this hypothesis, the use of these combinations, with respect to the pronouns, is almost solecistical; but not more so than that of *himself* in the nominative case, which has long been authorised by constant custom: and it is remarkable, that a solecism of the same sort has prevailed in the French language, in which *moi* and *toi*, the oblique cases of *je* and *tu*, when combined with *même*, are used as ungrammatically as our *my* and *thy* have just been supposed to be, when combined with *self*: *Je l'ai vu moi-même*, *I have seen it myself*; *Tu le verras toi-même*, *thou shalt see it thyself*. And so in the accusative case, *moi-même* is added emphatically to *me*, and *toi-même* to *te*. It is probable, I think, that these departures from grammar, in both languages, have been made for the sake of fuller and more agreeable sounds. *Je-même*, *me-même*, and *te-même*, would certainly sound much thinner and more languid than *moi-même* and *toi-même*: and *myself*, *thyself*, &c. are as clearly preferable in point of pronunciation to *Itself*, *meself*, *thouself*, *theeself*, &c. though not all, perhaps, in an equal degree. It should be observed, that *itself*, where a change of case in the pronoun would not have improved the sound, has never undergone any alteration."

Mr. Tyrwhitt says, " It may be proper here to take notice of the English pronoun or pronominal adjective *self*, which our best grammarians, from Wallis downwards, have attempted to metamorphose into a substantive. In the Saxon language it is certain that *ȝylf* was

Silf is also annexed to nouns: as Petƿurjylf *Peter's self*. Cƿiſtjylf range "Pater Nosteƿ" ænoſt. *Christ himself sang "Pater Noster" first.* Elſtob's Hom. St. Greg. xxxvi. Pref.

DEFINITIVES.

44. Words that define or point out individuals or classes may be justly termed *Definitives*.

declined like other adjectives, and was joined in construction with pronouns personal and substantives, just as *ipse* is in Latin. They said, *Ic jylf*, *Ego ipse*, *min jylper*, *mei ipsius*; *me jylfne*, *me ipsum*, &c. *Petƿur jylf*, *Petrus ipse*, &c. See sect. 43. In the age of Chaucer, *self*, like other adjectives, was become undeclined. Though he writes *self*, *selve*, and *selven*, those varieties do not denote any distinction of case or number; for he uses indifferently, *himself* and *himselven*; *hemself* and *hemselven*. He joins it with substantives, in the sense of *ipse*, as the Saxons did. *Canterb. Tales*, v. 2962. In that *selve* grove, *in illo ipso nemore*. v. 4535. Thy *selve* neighebour, *ipse tuus vicinus*. But his great departure from the ancient usage was with respect to the pronouns personal prefixed to *self*. Instead of declining them through the cases which they still retained, he uses constantly *myself* for *Iself* and *meself*; *thyself* for *thouself* and *theeself*; *himself* and *hireself*, for *heself* and *sheself*: and, in the plural number, *ourself* for *weself* and *usself*; *yourself* for *yeself* and *youself*; and *hemself* for *theyself*. It would be vain to attempt to defend this practice of Chaucer upon any principles of reason or grammatical analogy. All that can be said for it is, that perhaps any regular practice was preferable to the confusion and uncertainty which seem to have prevailed before.

"Accordingly, the writers who succeeded him following his example, it became a rule, as I conceive, of the English language, that personal pronouns prefixed to *self* were only used in one case in each number; viz. those of the first and second person in the genitive case, according to the Saxon form; and those of the third, in the accusative.

"By degrees, a custom was introduced of annexing *self* to pronouns in the singular number only, and *selves* (a corruption, I suppose, of *selven*) to those in the plural. This probably contributed to persuade our late grammarians that *self* was a substantive, as the true English adjective does not vary in the plural number. Another cause of their mistake might be, that they considered *my*, *thy*, *our*, *your*, to which *self* is usually joined, as pronouns *possessive*; whereas I think it more probable that they were the Saxon genitive cases of the *personal pronouns*. The metaphysical substantive *self*, of which our more modern philosophers and poets have made so much use, was unknown, I believe, in the time of Chaucer." (See Tyrwhitt's *Essay on the Language &c. of Chaucer*.)

Se the.....	þir this
ſenig, æni any	Nænig none
ſenlipic or ænlipig each one.	Sum some
Eal } all.....	{ Auþer other
ſelc }	{ Nan-uht nothing
ſelc-uhſt any thing	Nan-uht nothing
Ylc, ylce same	Spilc, rpilce such
ſeððer either.....	Naðer neither
Apiht ought, any thing..	{ Nopiht } nought, nothing.
	{ Napiht }

These and some other words are definitives ; but *Se the*, commonly called an article, and *þir this*, generally denominated a demonstrative pronoun, will require the first and most particular attention.

Declension of the Article and other Definitives.*

45. The article or definitive *re*, *reō**, *þæt*, *the*, *that*, has three genders, and is thus declined :

* An article is a word prefixed to substantives to direct and limit their application, either to a single thing not previously mentioned or known, or to a single thing or a number of things already known or mentioned : as, *an eagle*, *a garden*, *the woman*. Substantives may be said to be already known, when they have been talked of, mentioned, or understood before. In the former case the article is said to be Indefinite ; in the latter, Definite.

It is here we shall discover the use of the two English articles *A* and *The*. *A* respects our primary perception, and denotes individuals as *unknown*. *The* respects our secondary perception, and denotes individuals as *known*. To explain by example :—I see an object pass by, which I never saw till then : What do I say ? *There goes a beggar with a long beard*.—The man departs, and returns a week after : What do I say then ? *There goes the beggar with the long beard*. The article only is changed—the rest remains unaltered. Harris's *Hermes*, vol. i. p. 215.

The necessity of the article arises from the necessity of what are termed common nouns or general terms, which are by far the greater number of nouns ; and its use is to reduce their generality, by enabling us occasionally to employ common or general terms instead of proper nouns : so that the article, when joined to a common noun, becomes a substitute for another word ; which, though a proper name, is commonly of more limited use, and consequently not equally well known. Thus joined, it becomes a great convenience, in supplying

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N. Se ^a	Seo ^d	Dæt ^h <i>the, that</i>
G. Ðær	Ðæne ^e	Ðær ⁱ <i>of the, that</i>
D. Ðam ^b	Ðæne ^f	Ðam ^b <i>to, from, &c. the, that</i>
A. Ðone ^c	Ða ^g	Dæt ^h <i>the, that.</i>
<i>a</i> ƿeo, þone, þæne, and þæt.		
<i>b</i> ƿæm, þan, þon, þi, and in Dan. Sax. þy and þig.		
<i>c</i> ƿæn, þæne, þene, and þanne.		
<i>d</i> ƿe, ƿio, þæn, þæo, þeo, and þæt.		
<i>e</i> ƿepe		
<i>f</i> On is sometimes added to ƿepe: as ƿepon in ed.		
<i>g</i> ƿæne.		
<i>h</i> þat.		
<i>i</i> þig, þay.		

the place of a word or name, either not in the language, or not known so well to ourselves and to the persons with whom we are conversing.

The is called the definite article, and is the imperative mood of the Saxon Ðean *to take*. Tooke, vol. ii. p. 60. See Crombie's *Etymology*, p. 63 and 64.

The indefinite articles are *an* and *a*. *An* is the original word always used by the Saxons; for they wrote an ƿeoƿ a tree; an ƿeƿa a few, which succeeding times contracted into *a*. It is the numeral adjective (ane, aen, an,) *one*; applied as the French and Italians apply their numerals *un*, *use*, the Dutch their *een*, and the Germans their *ein*. See Crombie's *Etymology*, p. 57.

By whatever term *a* and *an* be designated, it seems evident that they were originally synonymous with the name of unity: hence they cannot be joined to a plural noun.

In languages that have no indefinite article, the word *alone* is used in the indefinite sense. Thus in English, which has no indefinite article in the plural number, *men* means *any man*; and *the men*, *some particular men*: in the same manner as *a man* means *any man*; and *the man*, *some particular man*. See Crombie's *Etymology*, &c. p. 52; Harris's *Hermes*, p. 214; Grant's *English Grammar*, p. 23; Tooke, vol. i. p. 58.

⁹ The article ƿe, ƿeo, sometimes signifies *that*: as, Se man ƿoƿyrd of Iþahela ƿolce, Exod. xii. 15, THAT soul shall perish from the people of Israel. The Latin Vulgate has "Peribit anima illa de Israel." The original Hebrew has not only the article ְ (ē), often signifying *that*, but ְּ (ēwā), another definitive, pointing out the person more definitely: as, That or that very soul, &c. בְּרִיתְמָה וְרִבְמָה וְרִבְמָה (unek̄tē ēnēpēs ēwā misérāl). The Greek Septuagint has followed the Hebrew, using two definitives—the article η the or *that*, and εκεῖνη. Εξελθεισαντεῖν ψυχὴ εκεῖνη εἰς Ἰσραὴλ. Another example of ƿe being used for *that*, is John vi. 10: On ƿeƿe ƿtōpe ƿay mýcel ȝærj, In THAT place was much grass. The Greek is Ην δὲ χόρος πολὺς εν τῷ τοπῷ. Here τῷ is the article signifying *that*. The Latin

PLURAL.

Masc. Fem. & Neut.

N. Da^a *the, those*¹⁰G. Ðæpja^b *of the, those*D. Ðam^c *to or from the, those*A. Da *the, those.*^a In Dan. Sax. þiu, þý; and in ^c þæm, þam, þon, þi, and in the N. S. tegz and tèý. Dan. Sax. þý and þig.^b In N. S. tegzja and tèýja.

The Anglo-Saxon article is prefixed both to proper and common names¹¹: *þe* is put before masculine nouns; as, *þe man* *the man*, and *þe Iohanneſ John*: *þeo* before feminine nouns; as *þeo wifman* *the woman*, and *þeo Æthelfleðe Æthelfleda*: and *þæt*¹² before neuter nouns; as, *þæt ræd* *the seed*.

46. The use of the article may be seen in the following

EXAMPLES.

The Nominative Masculine, Feminine and Neuter:—
Seo þapel ýr ma þonne mett. I þe lichama ma

would be *illo*: as, “Herba autem multa erat in *illo* loco.” For the derivation of *þe* and *þeo*, see Note¹⁶.

¹⁰ Ða signifies *those* as well as *the*: as, *Gehýpan þa þing þe ge zehýpað*, *To hear THOSE things that ye hear*: Matt. xiii. 17.

¹¹ The Anglo-Saxons not only used their article before common nouns, but before proper names, as the Greeks used *ò*, *ò*, and the Italians *il* and *la*. The former wrote *ò Αλεξανδρòς* *Alexander*; the latter, *il Tasso*, *Tasso*; and the Saxons, *Fon þæne Herodem*, *For Herod*: Matt. ii. 22. Ðæt ðælendey modor, *The Saviour's mother*: he was called *ðælenð*, from *hælan* *to heal*. The Italian *il*, *lo*, *la*, derive their origin from the Latin *ille* *he*, *the*, *that*; and the French *le* is evidently from *ille*; the former syllable, *il*, expresses *he*, and the latter, *le*, denotes *that*; unemphatically serving as the definite article. Hickes's *Thesaurus*, vol. i. p. 8: and Crombie's *Etymology*, 8vo. p. 63.

¹² The definitive *þæt* or *þat* *that*, often appears to signify *ugly the*: as, *Ðæt godë ræd*, *THE good seed*: Matt. xiii. 38. *Ðæt flosð*, *THE flood*. Matt. xxiv. 39. *Ðæt popð*, *THE word*. Matt. xiii. 20.

When set before masculine or feminine nouns, it also often signified only *the*: as, *Ðæt wif*, *THE woman*. Matt. xxii. 27. *Ðæt folc*, *THE people*. Numb. xi. 4.

þonne þ þearf, *The soul is more than meat, and
the body more than the clothing.*

þær: as, Ne eant þu þær Cæsær fneond, *Thou art not (the friend of Cæsar, or) Cæsar's friend.*
John xix. 12.

Feminine

þæne: as, Ðæne Herodiadircian dohtur, *The daughter of Herodias* (or *Herodias' daughter*). Matt. xiv. 6.

Dative Masculine

þam: as, And cƿæð to þam Hælende, *And said to the Saviour.* John xix. 9.

Feminine

þær: as, Of þær týðe, *Of or from the (that) time.* John xix. 27.

Accusative Masculine

bone : as, Dúph bone pitegan, *By the prophet.*
Matt. i. 22.

Feminine

þa : as, Ða y^todon pið þa node, *They stood near
THE cross. John xix. 25.*

Neuter

þ: as, Nim þ child, *Receive the child.* Matt. ii. 13.

Use of the Article in the Plural.

EXAMPLES.

Nominative

þa : as, þa lichama ne punodon on pode, *That the bodies remain not on the cross.* John xix. 31.

Genitive

þæna : as, Manega þæna luda næddon hir geppnit,
Many of the Jews read this title. John xix. 20.

Dative

þam: as, On þam ðagum com Iohanneſ, *In those days came John.* Matt. iii. 1.

Accusative

þa: as, *Herodeſ clýpode þa tungel-pitegan*, *Herod called THE (star-diviners) astrologers.* Matt. ii. 7.

Se is sometimes put for he he.

47. Se, *þeo*, *þe*, *þeo*, *þat*, used in Saxon for *qui*, *quæ*, *quod*, *who* and *which*: as, *þe near re*, *Æneas who*; *þe over þæne*, *over whom*; *þe paſt*, *who was*. Luke i. 23; *þe iſ genemed*, *who is called*. Luke vi. 15; *ealle þæt he ahte*, *all that he had*. Matt. xviii. 25; *rum piſ þeo hæſde*, *a certain woman who had*, &c. Luke xiii. 11; *be ælcon poſde þe of Godeſ muſe gæſ*, *by every word which goeth out of God's mouth*. Matt. iv. 4.

Observe also, *þe*¹⁵ is the English definite article *the*; and in Anglo-Saxon it is set before nouns in any case, and in both numbers: as, *Iohanneſ þe fulluheteſe cƿæþ*, *John the Baptist saith*. *Du mæg þe læce hælan þe pund*, *how can the physician heal the wound*. Bede.

De, together with the personal pronoun or article after which it is placed, frequently stands only for the relative word *who*; which relative is always of the same person as the pronoun expressed in Saxon: as, *ic þe ƿtande* is *who stand*, and not *I who stand*; for *ic* and *þe* together only stand for *whø* of the first person. This is seen from the whole passage: *Ic eom Gabrieļ, ic þe ƿtande ƿeforan Gode*, *I am Gabriel, who stand before God*; *þu þe ȝelyfdeſt*, (qui credidisti,) *who believedſt*; *þe þe com on Dƿihtneſ naman*, (qui venit in nomine Domini,) *who cometh in the Lord's name*. Mark xi. 9; *ƿædeſt uje þu þe eajt*, *our Father who art*. Matt. vi. 9; *þe man ƿe þe*, *the man who*; and *ealle tƿeopa þa þe habbað ƿæd*, *and all the trees which have seed*. Gen. i. 29. Sometimes, however, the personal pronoun may be expressed: as, *ȝe þe poſhton*, *ye who work*. Matt. vii. 23; *eadige ƿynd þa þe nu pepað*, *blessed are they who now weep*. Matt. v. 4.

¹⁵ De and þy in the Dan. Sax. are set before nouns in all genders and in any case, but principally in the Dative. For the derivation of þe, see Note ¹ and ¹⁶.

Ðe he sometimes occur for *þe þe* : as, *þe þe* on me belyfð, *who believeth on me*. Bede.

Ðe placed before he in all cases stands for *who* in the same case: as, Ðe þuþh hir pillan, *through whose will*. Gen. xlv. 8; þe þuþh hine, *through whom*. Matt. xviii. 7; þe híja naman, *whose name*. Numb. xiii. 5.

48. Ðæt or þæt is used in Saxōn as its derivative *that* in English, not only as a relative, but as follows: Se Ðælend þæt þiſte, *the Saviour knew THAT*. Matt. xii. 15; þæt dýde unholdman, *an enemy did THAT*. Matt. xiii. 28; Ic recze eop. þæt ælc idel word, *I tell you, THAT every idle word*. Matt. xii. 36; ealle þa þing þe ge pýllen þ men eop don, &c. *all things which ye will THAT men do to you*, &c. Matt. vii. 12.

A pronoun is sometimes set before the article for greater emphasis or distinction: as Cƿæð he ƿe býcop him to, *the bishop said to him*; Cƿæð heo ƿeo abbudýrre to him, *the abbess said to him*. Cod. MS. Hickes's *Thesaurus*, p. 8.

49. The Definitive Ðíſ, *this*, is declined thus:

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N. Ðíſ ^a <i>this</i> hic Ðeoſ <i>this</i> hæc Ðíſ <i>this</i> hoc		
G. Ðíſer ^b <i>of this</i> Ðíſreſe ^d <i>of this</i> Ðíſer <i>of this</i>		
D. Ðíſum ^c <i>to, &c.</i> Ðíſreſe ^d <i>to, &c.</i> Ðíſum ^c <i>to this</i> .		
A. Ðíſne <i>this</i> . Ðaſ ^e <i>this</i> . Ðíſ ^a <i>this</i> .		

PLURAL.

Masc. Fem. & Neut.

N. Ðaſ <i>these</i> , hi, hæ, hæc	
G. Ðíſreſa ^f <i>of these</i>	
D. Ðíſum <i>to, by, &c. these</i>	
A. Ðaſ <i>these</i> .	

^a Ðaſ, þer, þeoſ. For the derivation of þer, see Note ¹⁶.

^d Ðíſre, þære, þiſre.

^b Ðíſer, þer, þer.

^e Ðaſ, þer, þer.

^c Ðíſ, þiſon or þýſon, þaſſum, þýſum.

^f Ðíſya, þiſre, þiſ or þýſ.

Sometimes *þīr, this*, in the masculine or feminine gender appears to be less definite than commonly, and merely supplies the place of the article *re, reo, þæt the*: as *Send us on þār ƿpyn*, *Send us into THE swine*, Mark v. 12; *Da eodon þā unclænan ȝætār on þā ƿpyn*, *Then the unclean spirits entered into the swine*.

50. The following definitives are declined like *min my*, or *god good*:

	Masc. & Neut.	Fem.
Ænīg, æni	ænīge <i>any</i>
Nænīg	nænīge <i>none</i>
Ænlipic or ænlipīz	ænlipīge <i>each</i>
Sum	sume <i>some</i>
Æall ¹⁴	ealle <i>all</i>
Ælc	ælce <i>all</i>
Apiht, apuht, apht, auht, aht, uht, piht, or puht	— <i>any-thing</i>
Napiht, nopiht, nauht, naht, nænīgþuht	— <i>no-thing</i>
Ælc-uht	— <i>any-thing</i>
Nan-uht	— <i>no-thing</i>
Spilc, hplc, þillic, þylc or þyllic	þplce <i>such</i>
Ylc ¹⁵	ylce <i>same</i> .

These are declined like adjective pronouns in *ep*, such as *eopej your*:

	Masc. & Neut.	Fem.
Auþej, oþej, oþor, oþþej, ouþej..	auþene, &c. <i>other</i>	
Æzþej	.....	æzþene <i>both, either</i>
Naþej, naþej, naþor, naþræ- þej, nohþej &c.	.....	naþene <i>neither, &c.</i>

¹⁴ Eal, eall, or æll, being prefixed to other words, import *excellence, perfection, fullness*: as, *Ællmíhtiz almighty*; *allpealða all-governing*.

¹⁵ When a is annexed to *ylc*, it gives particular emphasis: as, *ylca that very thing or person*; in Masculine, *ye ylca the very same*; in Feminine, *yeo ylce the very same*. In the Genitive Masculine and Neuter, it is *þār ylcan of the very same*; and in the Genitive case Feminine, *þæpe ylcan of the very same*. It is declined, as all words with the emphatic a (see *Etym. 22*), like the 2nd declension *þitega*.

RELATIVE PRONOUNS.

51. Relative Pronouns¹⁶ are so named because they *relate* or *refer* to some word or clause going before, hence called their *antecedent*. *þa, hwa who*, Masc.

¹⁶ Mr. Webb observes, that in Anglo-Saxon, the relative pronouns are partly derived from verbs, and partly borrowed from foreign sources.

One relative pronoun appears to be derived from the same source as the Greek article. *þa who*, Greek article *τότε*.—This pronoun is adjectived in -ed and -en : as

hpæt, i. e. hƿa-ed, hpæd, hpæt, what;

hpæn, i. e. hƿa-en, hpæn when ;—the latter is not used as a pronoun.

Some are derived from verbs thus :

Simple Verb.	Ancient Preterite.	Adj. Pret. in ed and en.
Dean to take, assume, or speak of before. (Tooke, vol. ii. p. 59.)	Da, þe, þeo, þy, said, mentioned, &c.	In ed or t. <i>ðæt</i> said, i. e. <i>ða-ed, þæt</i> that.

in en.—*Ðæn*, which is the modern *then* and *than* ; not indeed used as pronouns, but possessing the exact signification of *that* ; some noun being always understood after them : viz. *time* always after *then* ; and *manner, degree, &c.* after *than*.

Ða, þe, þy, þeo are Masculine or Feminine ; *ðæt* is Neuter, and signifies *who, this, that*.

That *said*

The (*that* unadjectived) *said*

Then (adjectived in en) *that time*

Than (ditto). Than is *that*, differently constructed : as “They loved him more than me,” i. e. “They loved me *that much* (or *that degree*), they loved him more

There (*þa-en*) *that place*.

Simple Verb. Ancient Preterite.

Seigan to say *Se, ƿeo said* ; used in the sense of *who* or *that*. *Se*, masculine, *ƿeo*, feminine.

Se, ƿeo is not adjectived as a pronoun. The regular adjectived preterite would be *þæd*. The *ȝ* is often dropped in Anglo-Saxon ; and instances are abundant where this verb occurs : as *Man ȝæd*, *Wen ȝædon*, in which the *ȝ* is obviously sunk, both in the pronunciation and orthography.

Horne Tooke derives *re, ƿeo*, differently, thus (see vol. ii. p. 60) :

Seon to see. Imperative, *je, ƿeo see*. But perhaps the imperative was originally nothing but the preterite applied in an imperative sense. *Se, ƿeo* are equally preterites of *ƿeon* as imperatives ; its use, and the analogy of other similar pronouns, seem to require a preterite signi-

and Fem. and hƿæt, huæt¹⁷, *what*, Neut. &c. are thus declined :

SING. & PLUR.	SING. & PLUR.
MASC. & FEM.	NEUT.
N. hƿa <i>who</i>	hƿæt ^c <i>what</i>
G. hƿær <i>whose</i>	hƿær <i>of what</i>
D. hƿam ^a <i>to, from, &c.</i>	hƿam ^a <i>to, from, &c,</i> <i>whom</i>
A. hƿæne ^b <i>whom.</i>	hƿæt <i>what.</i>
• hƿæm and hƿi.	• hƿone.
	• hƿat, huæt.

EXAMPLES

of hƿa, &c. hƿa realde þe ƿyrne anpeald, *Who gave thee this power?* Matt. xxi. 23. Hƿua ƿi ƿi, *Who is this?* Hƿær ƿunu ƿi he, *Whose son is he?* Matt. xxii. 42. Hƿæne ƿece ȝe, *Whom seek ye?* John viii. 7. Hƿæt penȝt ƿu, *What thinkest thou?* Mark iv. 41.

Hƿæt is used for hƿa: as hƿæt ƿi ƿer, *Who is this?* Mark iv. 41. Hƿæt ƿi ƿer manner ƿunu, *Who is this man's son?* John xii. 34.

fication. Let the same use and analogy determine whether it is most naturally derived from ƿeon or ƿegan, and signifies *see, seen, or said.*

The simple relatives ƿe, ƿa, hƿa are frequently compounded with each other, and with different particles.

With each other, probably for the sake of greater emphasis: as ƿe ƿe, ƿe ƿe, ƿa ƿa, and ƿa ƿa, not used as a pronoun.

Se hƿa contracted in ƿpa so, not used as a pronoun, except when compounded into ƿpa hƿa ƿpa *whosoever.*

With different particles, particularly the terminations -aȝ, -eȝ, -eƿ, -lic, and the prefix ȝe. *As* or *es*, and *er* exist, in modern German, as independent personal pronouns, and signify *he* or *it*. *Er* is evidently from the Anglo-Saxon noun ƿep or ƿep *a man*, and *lic* is the Anglo-Saxon term for *body, resemblance, similarity, like.*

ƿaȝ (i. e. ƿa-ey said-man, said-it) *this, who*

ƿaȝe (i. e. ƿa-eƿ said-man, said-it) *who*

ƿaȝ (i. e. hƿa-eȝ what-it) *whose*

ƿaȝeƿ (i. e. hƿa-eƿ what-man, what-it) *what (understand place) where*, not used as a pronoun.

ƿaȝlic (i. e. hƿa-lic what-like) *which.*

¹⁷ Some class with the above, ƿaȝ-ƿugu, ƿaȝ-ƿegu, ƿaȝ-ƿeg, and the Dano-Saxon, ƿuot-ƿuoego *somewhat, a little*; ƿaȝ-ƿegu-ninga, ƿaȝ-ƿeganungej *somewhat, something, &c.*

In the same manner—that is like *hpa*—are declined

MASCULINE and FEMININE.

Æg *hpa* every one

Ge *hpa* any one

Elley *hpa* who else?

Ge *hpa* any one

Spa *hpa* *þpa* whosoever: as, Spa
hpa *þpa* eop ne underehð,
Whosoever shall not receive you:
Matt. x. 14.

NEUTER.

Æg *hpaet* (from *ælc hpa*) every
thing

Ge *hpaet* any thing

Elley *hpaet* what else?

Ge *hpaet* any thing

Elley *hpaet* what else?

Spa *hpaet* *þpa* whatsoever: as, Doð
þpa hpaet *þpa* he eop recge, Do
whatsoever he telleth you: St.
John ii. 5.

52. The relative pronoun *hpilc*¹⁵, *Masc.* (qui) *who*; *hpilce*, *Fem.* (quæ) *who*; *hpilc*, *Neut.* (quod) *which* or *what*. *Gen.* *hpilcer*, *Masc.* and *Neut.* (cujus) *whose*; *hpilcene* or *hpilcne*, *Fem.* *whose*, &c. is declined like the adjective *ȝod good*, or the adjective pronoun *unceþ*, &c.

Spa *hpilc* *þpa* whosoever, is declined in the same manner: as Spa *hpilcne* *þpa* hi bædon, *Whomsoever they asked*: Mark xv. 6.

Hpilc is also used in a definitive sense, signifying *every one*, *all*; and its compounds *ægþpilc*, *ægþpilce* (for *ælc hpilc*) *every one*, &c.

OF NUMBERS.

53. Numbers are either Cardinal or Ordinal. The *Cardinal* express a number absolutely, and are the *hinges* upon which the others rest: as, an *one*; *þƿegen two*; *þƿy three*, &c.

Ordinal Numbers denote *order* or *succession*: as *þe fyrsta* *the first*; *þe oþra* *the second*; *þe þridra* *the third*, &c.

¹⁵ For the derivation of *hpilc*, see Note ¹⁶.

CARDINAL NUMBERS.

ORDINAL NUMBERS.

1 <i>An^a one</i> ¹⁹	Se <i>ronma</i> <i>the first</i> ²⁰
2 <i>T̄egeñ^b two</i> ²¹	Se <i>oþer</i> <i>the second</i>
3 <i>Ðry^c three</i> ²²	Se <i>þriðða</i> <i>the third</i> ²³
4 <i>Feopeñ four</i> ²⁴	Se <i>feorþa</i> <i>the fourth</i>
5 <i>Fif</i> <i>five</i>	Se <i>fifra</i> <i>the fifth</i>
6 <i>Six</i> <i>six</i>	Se <i>sixta</i> <i>the sixth</i>
7 <i>Seorfon^d seven</i>	Se <i>seorþa</i> <i>the seventh</i>
8 <i> Eahta eight</i>	Se <i>eahteoþa</i> <i>the eighth</i>
9 <i>Nigon^e nine</i> ²⁵	Se <i>nigoþa</i> <i>the ninth</i>
10 <i>Týn ten</i> ²⁶	Se <i>teoþa</i> <i>the tenth</i>
11 <i>Endlufan^e eleven</i>	Se <i>endlufta</i> ^f <i>the eleventh</i>
12 <i>Tpelf</i> <i>twelve</i>	Se <i>tpelfta</i> <i>the twelfth</i>
13 <i>Ðneotýne thirteen</i> ²⁷	Se <i>þneoteþa</i> <i>the thirteenth</i>
14 <i>Feopeptýne fourteen</i> ²⁸	Se <i>feopepteþa</i> <i>the fourteenth</i>

^a æne, æn.^b t̄pege, t̄yig, t̄pa.^c þneo.^d Seopen, jýpan.^e ændlefan, ændlyfan.^f endlefta, ænlyfta, ællýfta.

¹⁹ The Gothic has, **ΛΙΝΣ**, **ΛΙΝΔ**, **ΛΙΝ**, *one*; and the Cimbric **ATT**, *one*.

²⁰ Cimbric **FYRST**, and Gothic **FEKNMISTĀ**, *the first*.

²¹ In Gothic **ΤΥΛI**, **ΤΥΛS**, **ΤΥΛ**, *duo, duæ, duo, two* : the Cimbric is **TU**, *two*.

²² The Cimbric is **THRY**, *three*, Gothic **ΦKINS**.

²³ Gothic **ΦKIDGĀ** *the third*.

²⁴ Cimbric **FIUHUR**, *four*.

²⁵ The Gothic is **NINN** *nine*.

²⁶ The English word *ten* is formed from *ton*, *týne*, *týn*, the past tense or passive participle of *týnan* *to inclose, to encompass, &c.* As there is nothing strictly arbitrary in language, the names of Numerals must have a meaning. It is very probable that all numeration was originally performed by the fingers, the actual resort of the ignorant; for the number of the fingers is still the utmost extent of numeration. The hands *doubled, closed or shut in*, include and conclude all number, and might therefore be well denominated *týn* or *ten*, as *closing* all numeration. If you want more, you must begin again; *ten* and *one*, *ten* and *two &c.* to *twain-tens*; when you again recommence *twain-tens* and *one, &c.* See H. Tooke's *Diversions of Purley*, vol. ii. p. 201—204.

²⁷ The Cimbric is **THRETTAN**, *thirteen*.

²⁸ In Cimbric **FIURTAN**, *fourteen*.

CARDINAL NUMBERS.

ORDINAL NUMBERS.

15	Fiftynē fifteen	Se fiftēoþa <i>the fifteenth</i>
16	Sixtyne sixteen ²⁹	Se jylteoþa <i>the sixteenth</i>
17	Seofontynē seventeen	Se jeofonteoþa <i>the seventeenth</i>
18	Eahtatynē eighteen	Se eahtateoþa <i>the eighteenth</i>
19	Nigontynē nineteen	Se nígonþeoþa <i>the nineteenth</i>
20	Tyentig twenty ³⁰	Se tƿenteoþoþa <i>the twentieth</i>
21	An ȝ tƿentig one and } .. twenty.	An ȝ tƿentwoþoþa <i>one and twenty.</i>
30	þƿittig thirty	Se þƿittigða <i>the thirtieth</i>
40	Feoyentig forty	Se feoyeþteoþða <i>the fortieth</i>
50	Fiftig fifty	Se fiftigða <i>the fiftieth</i>
60	Sixtig sixty	Se jixteoþða <i>the sixtieth</i>
70	bUNDþeofontig seventy ³¹ ..	Se bUNDþeofontigða <i>the seventieth</i>
80	bUNDeahtatig eighty	Se bUNDeahtatigða <i>the eightieth</i>
90	bUNDnigontig ninety	Se bUNDnigontigða <i>the ninetieth</i>
100	bUNDteontig an hun- } .. dred	Se bUNDteontigða <i>the hundredth.</i>
110	bUNDenlufontig an hun- } .. dred and ten	&c. &c.
120	bUNDtepfelzig an hun- } .. dred and twenty	
200	Tyahund two hundred	
1000	þufend a thousand.	
	&c. &c.	

To the preceding Numerals may be added

54. *þum, ȝume, some, or about; as, þƿittiga þum, some thirty, or about thirty.*

þumetþegen, about two.

ȝume ten, about ten.

Ba, beȝen, batþa, butu, butþu, both.

Tþin, ȝetþin, twins.

²⁹ In Cimbric SIAXTAN, *sixteen*.

³⁰ See Note 3, Chap. iii. page 4.

³¹ The word bUND answers to the Mæso-Gothic **hund** *a hundred*. The Saxons prefixed bUND to Numerals from 70 to 120. Junius thinks it is an expletive, as *þeodon* *seven* and *tig* (in Gothic **TIG**) *ten*, denote *seven tens* or *seventy* without bUND prefixed. The Goths post-fixed **hund**. See Lye's *Dictionary* sub voce.

An-ſealð (*one fold,*) *simple*; τρ̄y-ſealð, *two-fold*; þr̄y-ſealð, *three-fold*.

ſið, *a journey, time*, especially in the Dative Plural ſiðum, ſiðon, or ſiðan, is added to numerals to denote times; as Feopej ſiðon *four times*, Fif ſiðon *five times*, Hundreofontig ſiðon *seventy times*. The three first Numerals have their own form to express this idea; as, æne *once*, τρ̄ypa *twice*, þr̄ypa *thrice*, or *three times*.

DECLENSION OF NUMERALS.

55. An, ane *one*, and ſum, ſume *some*, are declined like the adjective god *good*.

Ba *both*, τpa *two*, and þr̄y *three*, are declined thus:

- N. Ba *both*
- G. Beþna *of both*
- D. Bam *to or by both*
- A. Ba *both*.

Feopej in the Dative remains feopej; as in Orosius, p. 22, On feopej dagum *in four days*: but it makes feopeja in the Genitive.

Fif *five*, and ſix *six*, are indeclinable.

Seorōn *seven* has a Genitive, ſeorōna.

Tpelj has τpeljum and τpelja; as, an of þam τpeljum, an þaja τpelja, *one of the twelve*. But it is often indeclinable; as, mid hýr τpelj leopning-cnihtum, *amidst his twelve learning knights (disciples)*.

Tpentig *twenty*, and other words in tig are declined

- N. Tig
- G. Tig-na
- D. Tig-um^a
- A. Tig.

^a -on, -an.

These words in tig are used in the nominative and accusative both as nouns which govern the genitive,

and as adjectives which are combined with nouns in the same case; but in the dative and genitive they seem to be used merely as adjectives; as, *trentig geana*, twenty years: *þrýttig fællingar* or *fællinga twenty [of] shillings*: *trentigum pintum* for twenty years, *þrýttigum þyrendum* by thirty thousands.

56. The word **HEALF**³² *half*, before or after a nu-

³² Our ancestors made use of two ways in numbering things. The first consists of putting together nouns of number, and another noun or pronoun, without any conjunction; as, *And hær ýmb iii pucan com je cýning Godrun þrýttiga yum þapa monna þe in þam hepe peonþyrc gepon*, *And about three weeks after king Godrun came with about thirty of the best men who were in the army*.—*Saxon Chronicle*, in the year DCCCLXXVIII. *Brocmail pæg gehaten heora ealdorman. Je ætbaerit þanon fiftiga yum*, *Their captain was called Brocmail, who escaped thence with about fifty*.—*Saxon Chronicle*, in the year DCVII.

The second is the use and signification of the Numeral word *healfe*, *half*, which in Saxon increases not the number to which it is added, but only shows that half is to be taken from it. For instance: *Of þridan healfe hýde*, *of two hides and an half*; *Feorþe healfe* stands for *three and an half*; as, *Feorþe healfe gýrð*, *three rods and an half*: *Feorþe healfe hund yciþe*, *three hundred and fifty ships*: *Óþer healfe hund býcopa*, *an hundred and fifty bishops*. *Whealock and Gibson's Chronicles*, in the year DCCXCIII compared with each other, also fairly illustrate this rule; where that has *Mid þridde healfe hund yciþa*; and this *Mid cccl yciþa*. So the Greeks said *τριτον ἡμιωβολιον* (pro duobus obolis et semisse), *for two oboli and an half*: *έξδομον ἡμιταλαντον* (pro sex talentis cum dimidio), *for six talents and an half*. The *Anglo-Saxon* manner of numbering is like the *Gothic*, and the *Gothic* like the *Greek*. After the same manner also the *Latins* say *Sestertius quasi semis tertius*, &c. The ancient *Cimbri* used this way of numbering, as *AAR HALFTRIDIUM TUSANDA UTDROG HELGE MID GUTANUM SINUM*, *In the year MMD Helgo went forth with his Goths* (See the 45th page of the 5th Book of Olaus Wormius's *Danish Monuments*). The present *Icelanders* also make use of this way of numbering; as, *i thein biskopsdom halft fiorda hundrad kyrkna* (*in huc diæcesi cccl parochie*); *in this diocese there are three hundred and fifty parishes*. (Taken out of an old MS. at the end of a book of Olaus Wormius, that bears the title of *Regum Daniae series duplex*.) The *Scots* likewise having been taught the old *Danish* and afterwards the *Anglo-Saxon* by our ancestors in the time of the Conquest, answer those who ask them What o'clock is it? It is *half ten*, which in *Latin* signifies *sesquinona est*, It is *half an hour past nine*. So, It is *half*

meral denotes that half must be taken from the number expressed, as

Ofēr̄ healþ, *one and a half,*

Ðneo healþ, or { *two and a half,*

Ðriðde healþe, { *two and a half,*

Tpa geape ȝ ðriðde half, *two years and half the third,*

Feorþe healþe, *three and a half.*

Ordinal Numbers are declined as Adjectives.

The Anglo-Saxons also expressed numbers in the same manner as the Romans, by the different positions of the following letters I, V, X, L, C, D, M^{ss}.

CHAPTER V.

THE VERB.

57. A Verb¹ is said to be “that part of speech which signifies *to be*, or *to do* ;” or it *asserts* something of a

twelve, which in *Latin* signifies *semihora est post undecimam*, i. e. It is half an hour past eleven. In like manner, It is half one, i. e. *duodecima est et dimidia*, It is half an hour after twelve. *Hickes's Thesaurus*, p. 33. and *Shelton's View*, &c. p. 71:

“ I signifies 1, probably because it is the simplest and plainest character in the alphabet : V stands for 5, because it was derived from the Greek Τ (upsilon), the fifth vowel : X resembles two V's, and signifies 10 : L is supposed to represent the lower half of C, anciently written Ε (see *Introduction*, *Specimen 4*, page 10), and consequently expresses 50 : C, *centum*, 100 : D, *dimidium*, or half a thousand, 500 ; or it may be the half of CI^o : M is supposed to be a contraction of CI^o, or to denote *mille* : hence our *million*, or a thousand thousands.

¹ The essence of the verb consists in affirmation ; and by this property it is distinguished from every other part of speech. An adjective expresses an accident, quality, or property of a thing, as conjoined with a noun : thus when we say “a wise man,” *wisdom* is the name of the quality, and *wise* is the adjective expressing that quality, as joined with the subject *man*. Accordingly, every adjective is resolvable into the name of the thing implied, and any term of reference or conjunction, as *of*, *with* ; but it affirms nothing. Thus if we say “a

noun: as, *Se man lufað*, *the man loveth*; here *lufað* is a verb, because it signifies *to do something*, or *asserts* the action of the noun *man*. *Hij* *boc yr*, *his book is*; and *Tpelf pitega rýndon*, *twelve prophets are*. In these examples, *yr* and *rýndon* are known to be verbs, because they assert the *existence* or *being* of *hij* *boc* and *tpelf pitega*.

Anglo-Saxon verbs may be divided into *Active* and *Neuter*².

“wise man,” which is equivalent to “a man *with*,” or “*join* wisdom,” or “a man *of* wisdom,” there is no affirmation; an individual is singled from a species, under the character of wisdom, but nothing is asserted of this individual. If we say “the man is wise,” or *vir est sapiens*, there is something affirmed of the man, and the affirmation is expressed by *is* or *est*. If wisdom, the thing attributed, and the assertion *is* or *est* be combined in the expression, as in Latin *vir sapit*, it is obvious that the essence of the verb consists, not in denoting the attribute wisdom, but in affirming that quality as belonging to the subject *vir* or *man*; for if you cancel the assertion, the verb is immediately converted into an adjective, and the expression becomes *vir sapiens*, a wise man.

As nouns denote the subjects of our discourse, so verbs affirm their accidents or properties. The former are the names of things, the latter what we say concerning them. These two, therefore, must be the only essential parts of speech: for to mental communication nothing else can be indispensably requisite, than to name the subject of our thoughts, and to express our sentiments of its attributes or properties. As the verb essentially expresses affirmation, without which there could be no communication of sentiment, it has been hence considered as the principal part of speech, and was, therefore, called by the ancient grammarians *TO PHMA*, *VERBUM*, *verb*, or *the word*, by way of eminence. The noun, however, is unquestionably of earlier origin. To assign names to surrounding objects would be the first care of barbarous nations; their next essay would be to express their most common actions, or states of being. This indeed is the order of nature, the progress of intellect. Hence the verb, in order and in importance, forms the second class of words in human speech; and, like the noun, is the fruitful parent of a great part of every vocabulary. See Crombie’s *Etymology and Syntax of the English Language*, p. 89 and 110.

The formation of Verbs is given in Chap. v. note ⁴.

² It is allowed that this division is not strictly correct, and free from objection; as Neuter signifies *neither*, that is, neither active nor pas-

58. In regard to their inflection, verbs are *regular*, *irregular*, or *defective*.

59. To verbs belong *conjugation*, *mood*, *tense*, *number*, and *person*.

CONJUGATION.

60. Conjugation is a regular arrangement of the inflections incident to verbs.

In Anglo-Saxon, all the inflections of verbs may be arranged under one form; there is, therefore, only one conjugation³.

sive; which, as we do not acknowledge a passive voice, is not properly applied. The term *neuter* is used to denote merely a *state* or *posture*: as to *sleep*, to *sit*, &c.: or if it express the action of its nominative case, it will *not* have an object or accusative case; as to *walk*, to *run*, &c. An active verb, on the contrary, will always take an accusative case after it. We can thus easily distinguish an active from a neuter verb:—if the accusative case of a pronoun can be placed after the verb, it is *active*; if not, it is *neuter*.

³ What is generally termed the passive voice, has no existence in the Anglo-Saxon, any more than in the modern English language. In every instance, it is formed by the neuter verb and the perfect participle. It is true, the Romans had a passive voice or passive form of the word; because when *passion* or *suffering* was denoted, the verb had a different mode of inflection to that which was used in the active voice. They wrote in the active voice *amat*; in Saxon, he *lu-jað*, he *loves*, and in the passive *amatur*; in Saxon, he *þy-ze lu-fod*, he *is loved*. But neither the Saxon nor English have different inflections, for *suffering* is denoted by the neuter verb, and past participle. In parsing, every word should be considered a distinct part of speech: we do not call “*to a king*” a dative case in English, as we do “*regi*” in Latin, because the English phrase is not formed by inflection, but by the auxiliary words “*to a*.” If then cases be rejected, by common consent, from English nouns, why may not the passive voice, and all the moods and tenses formed by auxiliaries, be rejected not only from the English, but its parent the Saxon? We shall then see these languages in their primitive simplicity. Dr. Wallis, one of our oldest and best grammarians, has divested the English of its latinized forms; and remarks, when speaking of his predecessors, Gill, Jonson, &c. “*Omnes ad Latinæ linguae normam hanc nostram Anglicanam nimium exigentes multa inutilia præcepta de Nominum Casibus, Generibus, et Declinationibus, atque Verborum Temporibus, Modis et Conjugationibus, de Nominum item et Verborum Regimine, aliisque*

THE MOODS.

The change¹ a verb undergoes to express the *mode* or *manner* in which an action or state exists is called *mood*. There are four moods in Saxon: Indicative, Subjunctive, Imperative, and Infinitive.

similibus tradiderunt, quæ a lingua nostra sunt prorsus aliena, adeoque confusionem potius et obscuritatem pariunt, quam explicationi inserviunt." See *Preface to Grammatica Linguae Anglicanæ*, p. xxvi.

The chapter *De verbo* begins; "Verborum flexio seu conjugatio, quæ in reliquis linguis maximam sortitur difficultatem, apud Anglos levissimo negotio peragitur." This remark is equally applicable to the Anglo-Saxon. *Ibid.* p. 102.

The Rev. Dr. Crombie has treated the English verbs with his usual critical ability. See *Etymology and Syntax of the English Language*, p. 127. Mr. Grant's Grammar is upon the same plan, and deserves the attention of those who would fully understand the English language. Perhaps, however, both he and Dr. Crombie have pruned too much from the English verb.

Mr. Tyrwhitt observes, in his *Essay on the English Language in the time of Chaucer* (about 1350): The auxiliary *to ben* was also a complete verb, and being prefixed to the participle of the past time, with the help of the other auxiliary verbs, supplied the place of the whole passive voice, for which the Saxon language had no other form of expression. *I am, thou art, he is loved; We, ye, they, aren, or ben loved. I was, thou wast, he was, loved, We, ye, they, weren loved.* Todd's *Johnson*, vol. iv. p. 25, in appendix.

¹ *The Anglo-Saxon Language in the Second Stage of its Formation.*

FORMATION OF VERBS.

In the very early or uncultivated state of a language, the verb may be no other than the noun applied in a verbal sense, without any alteration of its form. This is frequently the case in the ancient Hebrew, and indeed in the modern English tongue; as *love, hate, fear, hope, dream, sleep, &c.* which we use both for things and actions, as nouns and verbs; though in Anglo-Saxon all these are regularly verbalized, as *Slæpan to have sleep* or *to go to sleep*. The Anglo-Saxon, however, reaches us in too advanced a state to afford many instances of this unaltered verbal application of the noun.

Wæg power Wæg may

Teon reproach, slander Teon to accuse

Seon the sight of the eye Seon to see.

It is possible these may be only contractions of longer verbs.

The great body of Anglo-Saxon verbs are nouns verbalized by the

INDICATIVE MOOD.

62. Verbs are used in a particular form to *affirm*, *deny*, or *interrogate*, which form, from the principal use of it, is called the *Indicative mood*; as, *Ic lufiȝe*, *I love*, or *shall love*. *Ne ȝefnde*, *He went not*. *Lu-paȝt ȝu me*, *Lovest thou me?*

addition of the final syllables, *an*, *ian*, or *gan*, or (as sometimes written) *ean*, *gean*, *gian*. These final syllables, expressive of action, motion, or possession, are fragments of words which now make their appearance only in the form of verbs, the original substantives from which they were derived, having dropt into total disuse.

These almost-primitive verbs are the following :

<i>Anan</i> , or <i>an</i> , <i>to give</i> , <i>to add</i> ; thence	<i>Anend</i> , <i>giving</i> , <i>adding</i> , and
	<i>anod</i> , &c. <i>given</i> , <i>added</i>
<i>Gangan</i> , or <i>gan</i> , <i>to go</i> , <i>to move</i> }	— { <i>Gangend</i> , <i>going</i> , <i>moving</i> ; and
	<i>Ganged</i> , <i>gone</i> , <i>moved</i>
<i>Aȝan</i> , <i>to have</i> , <i>to possess</i>	— { <i>Aȝend</i> , <i>having</i> , <i>possessing</i> ; <i>Aȝed</i> , &c. <i>possessed</i> .

Anan, which in its simplest form is *An*, makes also *end*, *and*, &c. for *anend*; and *ad*, *od*, &c. for *anad*: *Gangan*, which is only *gan* doubled, makes *gend*, *gand*, &c. and *ged*, *gad*, &c. for *gangan*, and *ganzan*.

The terminations *ian*, and *gan* are from *Gan* *to go*, or *Aȝan* *to possess*: and *An* is sometimes from its own verb, and at others a contraction of *gan* and *agán*.

By the aid of these terminations nouns acquire a verbal signification : as,

<i>Bebod</i>	<i>a command</i>	<i>Bebodan</i>	<i>to give a command</i> , <i>to command</i>
<i>Blot</i>	<i>a sacrifice</i>	<i>Blotan</i>	<i>to give a sacrifice</i> , <i>to sacrifice</i>
<i>Broc</i>	<i>misery</i>	<i>Brocian</i>	<i>to add misery</i> , <i>to afflict</i>
<i>Býjumj</i>	<i>reproach</i> . .	<i>Býjmjan</i>	<i>to give reproach</i> , <i>to deride</i>
<i>Cele</i>	<i>cold</i>	<i>Celan</i>	<i>to give cold</i> , <i>to cool</i>
<i>Ceppe</i>	<i>a bending</i> . .	<i>Ceppan</i>	<i>to give a bend</i> , <i>to return</i>
<i>Cnyt</i>	<i>a knot</i>	<i>Cnyttan</i>	<i>to give a knot</i> , <i>to tie</i>
<i>Cupr</i>	<i>a curse</i>	<i>Cupran</i>	<i>to give a curse</i> , <i>to curse</i>
<i>Cýpm</i>	<i>a noise</i>	<i>Cýpman</i>	<i>to cry out</i>
<i>Cojj</i>	<i>a kiss</i>	<i>Cojjan</i>	<i>to kiss</i>
<i>Dæl</i>	<i>a part</i>	<i>Dælan</i>	<i>to give a part</i> , <i>to deal</i> , <i>to divide</i>
<i>Deag</i>	<i>colour</i>	<i>Deagan</i>	<i>to give a colour</i> , <i>to tinge</i> .

SUBJUNCTIVE MOOD.

The Subjunctive mood generally represents a conditional or contingent action, and is subjoined to some

Others are formed from *Gan* to go; as,
Bæð a bath, *Bæðian* originally *Bæðgan* to go to a bath, to wash
Biðde (Gothic **Biða**) a prayer, *Biððan* originally *Biðdegan* (Gothic **Biðjan**), to go to pray, to pray
Cid a quarrel, *Cidan* (originally *Cidgan*) to go to quarrel, to quarrel
Comp a battle, *Compijan* to go to battle, to fight
Spengjan to go to swing, to swing.

Others are formed from *Agan* to have, to possess, to acquire; as,
Blið joy, *Bliðjan* (originally *Blið*) to have joy, to rejoice
Bloftm a flower, *Bloftmian* (originally *Bloftmagan*) to have a flower, to blossom
Bye a habitation, *Byan* (originally *Byagan*) to have a habitation, to inhabit.
Býreg business, *Býrgian* to have business, to be busy
Cap care, *Capian* (originally *Cap-agan*), to have care, to be anxious
Ceap cattle, *Ceapian* to acquire cattle, to buy
Dæg day, *Dægian* to have day, to shine

That *Gan* and *Agan* have been often contracted into *An* or *Ian*, is evident from several verbs, in which they appear both in their original and contracted form; as in these undoubted instances:

Lif, life; *Lifgean*, *Lifian* to have life, to live
Luf, love; *Lufian*, *Lufian* to have love, to love
Deprgean; *Dejian* to go to praise, to praise
Geþyld, patience; *Geþyldian*, *Geþyldian* to have patience
Ferfen, a fever; *Ferfenian*, *Ferfian* to have a fever
Fleo, a fly; *Fleogan* *Fleonne*, *Fleon*, *Flion* to go to fly, to fly.
Fylc or *Folc*, people; *Fylgian*, *Filgian*, *Filhan*, to follow.

This contraction of *Gan* and *Agan* is also indicated by many verbs which now end in their first state in *an* or *ian*, yet when adjectived adopt the syllable *Gend*, thus proving their original ending to have been *Gan* or *Gen*; as,

<i>Fnefjan</i> to comfort	makes	$\left. \begin{array}{l} Fnefjengend, \\ Fnefjigenend, \\ Fnefjiend, \\ Fnefjend \end{array} \right\}$ <i>comforting</i>
<i>Fnefjan</i> to profit		
<i>Fulan</i> to defile		
<i>Gæmmian</i> to go, to play		

Fneomian to profit

Fulian to defile

Gæmmian to go, to play

The

member of the sentence, sometimes expressed, but often understood: as, *Ic eop ȝylle niþe beþod þ ge lufion eop betþýnan, I give you a new commandment, that ye love one another.* St. John, xiii. 34. *Ðæt þu oncnape, That thou mightest know.* St. Luke, i. 4.

The great principle upon which the Anglo-Saxon nouns are converted into verbs, being evident, it may be necessary to notice a few peculiarities.

1st, In some instances, two distinct verbs are condensed into one; as,

	Beðan, to bid	form	Foþbeðan, to bid to depart, i.e. to forbid
	Bæþan, to bear		Foþbæþan, to depart and bear, i.e. to forbear
Fajan, to go, to depart	Bugan, to bow		Foþbugan, to go to bend, i.e. to swerve, to decline
	Ceopfan, to cut		Foþceopfan, to go to cut, to cut
	Deman, to judge		Foþdeman, to go to condemn, to condemn
	Lætan, to let, to leave		Foþlætan to leave to go, to let go.

Anan and Gangian are evidently of this description.

Anbugan, to obey, to bow to. Here is An at the beginning and the end: it was once probably Andbugan giving-bowing.

Ge-anþidian, to wait; here is a double prefix, Ge-an, both of the same meaning, viz. Give. Ge being imperative of to give, used anciently as a verbalizing prefix, perhaps in imitation of the Keltic incipient inflexions, till by use and corruption it was preserved, after a better form had been adopted, and applied for the sake of emphasis without any addition to the meaning—Gie, Scotch, Ge, German. There are very few Anglo-Saxon verbs now in being without the terminating an, but there may have been previously to that method of forming verbs. The prefix Be is also evidently a fragment of an ancient method of making verbs. An, as a prefix, the same.

Fop is either Fajan, or Fope before, or Fop cause.

2nd, In others an unaltered noun and a verb are united: as, ȝyrþ, a feast; ȝyllan, to fill; ȝyrþfullian, to banquet.

ȝaldon, glory; ȝyllan, to fill; ȝaldonþfullan, to glorify.

Lof, praise; Singan, to sing; Lofþangian, to sing praise; also Lofian, to praise.

ȝin, wine; ȝeþol, a wheel, and Teogan, to draw; thence ȝæltigan, ȝæltian, ȝæltan, to roll, and ȝin-ȝæltigan, ȝin-ȝæltian, to reel with wine.

3d, Some verbs are formed from words, which either do not now exist in the Anglo-Saxon, or exist only as adjectives, the original noun

This mood, from denoting *duty, will, power*, is sometimes called the *Potential mood*; and from expressing a wish, it is occasionally denominated the *Optative mood*.

IMPERATIVE MOOD.

63. The form of the verb used for *commanding, instructing, permitting, &c.* from the chief use of it, is called the *imperative mood*, as, *þu* *rit* *fiftig*, *Write fifty*. Luke, xvi. 6. The imperative is formed from the infinitive by rejecting the termination; as, *Gýf* *an* *to give*, *gýf* *give*, or *gýf* *þu* *give thou*.

INFINITIVE MOOD.

64. The infinitive mood expresses the *action or state* denoted by the verb in a general manner, without any reference to number, person, or time⁵. It may be de-

no longer remaining in the language. To discover that original noun, the collateral kindred languages must be examined; since, owing to the advanced state in which the Anglo-Saxon tongue comes under our observation, it does not contain in its vocabulary all its own elements; as,

Bap, in the Franco-Theotisc, *fruit, any product of the earth*; makes Anglo-Saxon *Bepan*, *to give fruit, to bear*.

þrity, in the Gothic, *a letter*; makes Anglo-Saxon, *þritan*, *to write*.

Wepa, in the Franco-Theotisc, *fame*; Anglo-Saxon *Wæpa*, *illustrious*, and *Segan*, *to say*, make *Wæpyrian*, originally *Wepa-regan*, *to speak praise, to celebrate*.

Can, Keltic, *a head*; *Cannan*, *cennan*, *cunnan*, *to know*.

Con, Icelandic, *a woman*; *Cennan*, *to procreate, to conceive*.

These two verbs, being conjugated exactly alike, and the primitive noun of each not being employed in Anglo-Saxon, are liable to be confounded, unless their respective significations be carefully distinguished.

⁵ "That it has, in itself, no relation to time evidently appears, from the common use we make of it; for we can say, with equal propriety, I was obliged *to read yesterday*, I am obliged *to read today*, I shall be obliged *to read tomorrow*." Pickbourn's *Dissertation on the English Verb*, p. 2.

nominated a verbal noun⁶, and ends in an, ean, ian, gan, geān or gian; as *Lucian*⁷ to love.

⁶ In what light are we to consider the phrase *to plant*, generally termed an infinitive, or to what class of words is it reducible? It cannot be a verb, as it does not affirm any thing. It expresses merely an action, or state abstractedly. Hence many grammarians have justly considered it as no part of the verb: and in the languages of Greece and Rome, the infinitive was employed like a common substantive having frequently an adjective joined with it, and subject to the government of verbs and prepositions.

When I say, *legere est facile* (to read is easy), it is obvious that there is only one sentence in each of these expressions. But if *legere* (to read) were a verb, as well as *est* (is), then there would be two verbs, and also two affirmations, for affirmation is inseparable from a verb. I remark also that the verbal noun *lectio* (reading) substituted for *legere* (to read) would precisely express the same sentiment. I therefore decidedly concur with those grammarians, who are so far from considering the infinitive as a distinct mood, that they entirely exclude it from the appellation of verb.

It may be asked, what then is it to be called? I observe, that it matters little what designation be assigned to it, provided its character and office be fully understood. The ancient Latin grammarians, as Priscian informs us, termed it properly enough, *Nomen Verbi*, "the noun or name of the verb." To proscribe terms which have been long familiar to us, and by immemorial possession have gained an establishment, is always a difficult and frequently an ungracious task. Its usual name will therefore be retained, as these observations on its real character will prevent any misapprehension. Crambie's *Etymology*, p. 137.

⁷ "The first care of men, in a rude and infant state, would be to assign names to surrounding objects; (see Note¹ page 131) and therefore the noun, in the natural order of things, must have been the first part of speech. Their inventive powers would next be employed to express the most common energies or states of being, such as are denoted by the verbs *to do*, *to be*. Hence, by the help of these combined with a noun, they might express the energy or state of that thing, of which the noun was the name. Thus, I shall suppose that they assigned the word *plant*, as the name of a vegetable set in the ground; to express the act of setting it, they would say, *do plant*, that is, *act plant*. The letters *d* and *t* being nearly allied, it is easy to conceive how the word *do*, by a variation very natural and common to all languages, might be changed into *to*, and thus the word *to* prefixed to a noun would express the correspondent energy or action." See Crambie's *Etymology*, p. 134.

Mr. Horne Tooke gives the derivation of *to*, thus: "The preposi-

PARTICIPLES.

65. A Participle⁸ is derived from a verb, and partakes of the nature of an adjective, in agreeing with a noun ; and of the nature of the verb, in denoting action or being ; but differing from it in this, that the participle implies no affirmation⁹.

There are two participles ; the Imperfect and the Perfect.

66. The imperfect participle¹⁰ in Anglo-Saxon, is formed by substituting ande, ænde, ende, inde, onde,

tion *To* (in Dutch written *TOE* and *TOT*, a little nearer to the original) is the Gothic substantive **TĀNI** or **TĀNHTS** i.e. *Act, Effect, Result, Consummation*. Which Gothic substantive is indeed itself no other than the past participle **TĀNIDA** or **TĀNIDS** of the verb **TĀNGĀN** *agere*. And what is *done*, is *terminated, ended, finished*.

“ After this derivation, it will not appear in the least mysterious or wonderful, that we should in a peculiar manner, in English, prefix this same word *to* to the infinitive of our verbs. For the verbs, in English, not being distinguished, as in other languages, by a peculiar termination, and it being sometimes impossible to distinguish them by their *place*, when the old termination of the Anglo-Saxon verbs was dropped, this word *to* (i. e. *Act*) became necessary to be prefixed, in order to distinguish them from *nouns*, and to invest them with the *verbal* character : for there is no difference between the *NOUN, love*, and the *VERB, to love*, but what must be comprised in the prefix *to*.” *Diversions of Purley*, vol. i. p. 350.

⁸ Participles might very properly be separated from verbs, and considered a distinct part of speech : they are here associated with the verb for facility in reference, and that their origin and connexion may be more easily seen.

⁹ See Dr. Crombie’s *Grammar*, p. 146, and Grant’s *Grammar*, p. 64.

¹⁰ “ It denotes the gradual progress, or middle of an extended action, without any particular regard either to the beginning or end of it ; i. e. it represents an action as having already been begun, as being in its progress, or going on, but as not yet finished. Thus, Yesterday at ten o’clock, he was *writing* a letter ; i. e. the action of writing had been begun before that time, was then in its progress, or going on, but not ended.” *Pickbourn’s Dissertation on the English Verb*, p. 5.

unde, and ynde¹¹ for the infinitive terminations, and represents an action as going on, but not ended: as, He vær hælende ælce aðle, *He was HEALING every disease.* Matt. iv. 23.

THE PERFECT PARTICIPLE.

67. The perfect participle¹² denotes an action that is perfect or complete, and is formed by changing the infinitive terminations into að, æð, eð, ið, oð, uð, and ýð, and often prefixing ze¹³; as from Lupian *to love*, is formed Lupð, or Gelupð, *loved*; from Alýjan *to redeem*, Alýred *redeemed*.

When verbs have the letters t, p, c, h, x and r, preceded by a consonant, going before the infinitive termination, they often not only reject the vowel before ð in the participle, but change ð into t; as from Dýppan *to dip*, would be regularly formed Dýpped *dipped*, contracted into Dýppð, Dýppt, and Dýpt *dipped*.

All participles are declined like adjectives.

¹¹ The participle becomes a substantive by taking away the final e, as from lupiandæ, *loving*, we have lupiand, *a lover*; hælande, *saving*, Dæland, *the Saviour*.

¹² "All that is peculiar to the participles is, that the one signifies a *perfect*, and the other an *imperfect* action. The one points to the middle of the action or state denoted by the verb, and the other to the completion of it; or, in other words, the one represents an action in its progress, i. e. as begun, and going on, but not ended, as *performing*, but not as *performed*: whereas the other denotes an action that is perfect, or complete, an action not that is *performing*, but that is *performed*." Pickbourn's *Dissertation on the English Verb*, pages 14 and 15.

¹³ The Anglo-Saxons often prefix to past participles A, Æ, Be, Fop, and Ge, merely as augments. But Be prefixed to participles and other parts of verbs, often expresses an active signification; as, behabban, *to surround*; begangan, *to perform*. Ge sometimes denotes a metaphorical signification: as hýpan, *to hear*; gehýpan, *to obey*, *to listen to*; healdan, *to hold*; gehealdan, *to support*, &c. It also forms a sort of collective word, when prefixed to nouns or verbs; as gebnþnu, *brethren*; gehujan, *household*; gemazaj, *kindred*, &c. See Rask's *Grammar*, Part iii. sect. 5.

TENSE.

68. Tense¹⁴ is that variation of the verb which is used to signify *time*.

Verbs, relating to the time of any action or event, undergo two changes of termination; the one to express time *Indefinite*, and the other time perfect or past: there are, therefore, two tenses or times, the *Indefinite*, and the *Perfect* or *Past*.

THE INDEFINITE TENSE.

69. Time indefinite¹⁵ may refer either to the present period, or to a future, and thus comprehends what are generally termed the present and future *tenses* or times; in many instances it is, in the strictest sense of the term, indefinite, referring to any period, and appearing to have scarcely any connexion with time¹⁶, as *Ic lufige I love*:

¹⁴ Is not *tense* derived from the Latin *tensus*, used to denote that *extension*, or inflection of the word, by which difference in time is implied, or difference in action is signified?

¹⁵ As—I write every day; I write now; I write to him tomorrow.

¹⁶ In English we have one tense to denote the action indefinitely, both as to its progression or its perfection, and as to its time, though generally referred to the present. We have another, to express inferentially that the action is past, because it denotes its completion; and though the completion of an action may be contemplated as future, yet when no note of futurity is employed, we may naturally refer its completion to past time. For a future action, either as proceeding or completed, neither we nor our Saxon ancestors have a simple and appropriate form of expression. This circumstance is not peculiar to the Saxon and English languages. The reason perhaps may be, that a future action is a non-entity. It is purely ideal—an object merely of mental contemplation. When we say “I shall,” “I will,” we strictly express present duty—present inclination; the futurity of the action, as necessarily posterior to the volition and sense of obligation, is inferred, not expressed.

When we employ the bare name; as, *love*, *plough*, the action may be contemplated as existing in time *generally*, that is, past, present, or future; and hence its use in expressing 1st, necessary truths, and general propositions, which are true at all times; as, “The whole is greater than a part,” “The wicked flee when God pursueth.” 2nd, Customary actions or employments; as, “He works for his daily

Ēadige rýnd mild heoptan, *Blessed are the (mild hearted) merciful.* Ic recze, *I say.*

THE PERFECT OR PAST TENSE.

70. The perfect or past tense, from its name, evidently denotes an action as past or finished, and is

bread." 3d, Historical facts ; as, "Annibal *conquers* and *takes* great booty." As this word really denotes nothing but an indefinite action *generally*, it is evident that it may be so employed, that any time, past, present, or future, may be implied. In this respect our present tense must resemble its prototype, the Saxon present. Indeed, strictly speaking, that which is denominated present time, how minute so ever it may be considered, is nothing but a part of the past associated with a part of what is to come, a convenient sort of ideal limit, between the two extremes of past time and future, or any portion of time including what we term the *present instant*, which is itself composed of the past and the future. If the English or Saxon language do possess a tense capable of implying futurity, then, that tense is the one commonly considered as the present.

"Hold you the watch tonight?—We *do*, my lord." (Shakspeare.)

"I *go* a fishing. We also *go* with thee." (John, xxi. 3.)

"We *go* to town tomorrow. See Grant's *Preface to Grammar*.

A remark of the late amiable and indefatigable H. Martin, in a letter to a friend, is so much to the point, that I shall transcribe it. "One thing I have found, that there are but two tenses in English and Persian." "I *will* go ;" in that sentence, the principal verb is *I will*, which is the present tense. "I *would* have gone ;" the principal verb is *I would*, or *I willed*. *Should* also, is a preterite, namely *shalled*, from *to shall*. (See Martin's *Life*, p. 312.) He might have added that *go*, and *have*, were verbs in the infinitive mood. Should any doubt this because there is no sign of the infinitive mood, let them examine the same sentence in Saxon, and they will need no other proof. Ic pýlle fapan, and Ic polde hæbban ;—here fapan, and hæbban, are known to be in the infinitive mood by their termination, -an.

There are not, in English or Saxon, as in some other languages, any forms of the verb, implying possession, power, ability, or the like. Our verbs, with genuine simplicity, refer solely to the mere action or state. "I *have written*" is no more a real tense than "I possess my own finished action of writing," nor "I *may write*" than "I am allowed or permitted to write." If such phrases are to be termed tenses, then "to a king," "of a king," and the like, ought to be regarded as cases. *Preface to Grant's Grammar*, p. vii. and viii.

"I *may write*" is in Saxon Ic mæg yþitan. Mæg is the indicative mood, indefinite tense. See *Etymology*, 92. Yþitan is in the

formed" from the infinitive mood by adding *ed*, *eðe*, *od*, *ode*, after the rejection of the infinitive terminations *an*, *ean*, *ian*, *gan*, *gean*, *gian*; as, Infinitive, *lufian to love*, Perfect, *he lufode he loved*.

71. Verbs having the consonants *d*, *f*, *g*, *l*, *m*, *n*, *p*, *r*, and *þ*, before the infinitive termination, often contract this tense, and have only *de* added instead of *eðe* or *ode*; as, *betýnan to shut*, *betýnde I shut or have shut*; *adjærjan to drive away*, *adjærðe I drove away*; *alyran to redeem*, *alyrðe redeemed*.

The *d* is often changed into its corresponding consonant *t* when preceded by the consonants *t*, *p*, *c*, *h*, *x*, and *r*, as well in the perfect tense as in the participle (see p. 140); *metan to meet*, *met-te met*, for *met-de*: *Dýppan to baptize or dip*, *dýpte baptized or dipped*.

Verbs which end in *dan* or *tan* with a consonant preceding, do not take an additional *d* or *t* in the past tense, as *rendan to send*, *rende sent*; *ahpedðan to liberate*, *ahpedde liberated*; *plihtan to plight or pledge*, *plihte plighted or pledged*; *rettan to set*, *rette set*.

NUMBER AND PERSON.

72. One or more persons may speak, be spoken *to*, or spoken *of*: Hence the origin of NUMBER and PERSON.

Verbs have two numbers, the Singular and Plural; as, *Ic lufiȝe I love*, *þe lufiað we love*.

73. There are three persons in each number.

	SINGULAR.	PLURAL.
First Person	<i>Ic luf-iȝe</i> ¹⁸	<i>þe luf-iað</i>
Second Person	<i>ðu luf-aryt</i>	<i>lē luf-iað</i>
Third Person	<i>he luf-að.</i>	<i>hi luf-iað.</i>

infinitive, as is evident by the termination *-an*. The English may be parsed in the same manner. See Grant's *Grammar*, p. 83, and 115.

¹⁷ For the formation of this tense in the primitive Anglo-Saxon, see note ²⁰.

¹⁸ On all occasions when *e* follows *i*, a *ȝ* is inserted between them; as, first person singular *lufiȝe*, and with *ȝ* inserted *lufiȝe*; and so the

The first person singular is formed from the infinitive by changing -an or -ean &c. into e, and the second into *yt*, *art*, or *ert*, and the third into *að*, *eð*, *ð*¹⁹.

In the third person²⁰ singular the aspirate *ð* is often

participle *lupiēhde* becomes *lupiēnde* : *ȝ* is often found before an a, either alone or with e ; as, *ȝceapīgan*, *ȝceapīgean* *to shew*, which are the same as *ceapian*, *to shew*.

¹⁹ Those in *ban* take *yt* in the second person of the present, but the third person commonly takes merely a *t* ; sometimes, however, we find *deyt* and *deð* ;—as *leban*, *to lead*, *þu læyt*, *he læt*, *thou leadest*, *he leads*, or *leadeyt*, *lædeð* : *yendan*, *to send* ; *þu yentyt*, *he yent*, or *yendeyt*, *yendeð* ; in the perfect, *lædde*, *yende* ; in the past participle *lædēd* or *læd*, and *yend*. And, in the same manner, *ȝcpýðan*, *to adorn* or *deck* ; *ȝcpýt*, *ȝcpýðde*, *ȝcpýðed* : in the plural, *ȝcpýðde*, *ȝedan*, *to feed*. See Rask, p. 57.

²⁰ Modification of the Verb.

The Anglo-Saxon verb in the early and less cultivated age of the language, appears in three states, two of which have been already described. 1st, 'The simple noun verbalized, see page 133, note⁴. 2nd, The verb adjectived, see in note³ p. 95.—The only state to be discussed here, is,

3dly, The verb adapted to a substantive agent.

Verbs, like nouns, have two numbers, the singular and the plural : and at a distant period they were like them impersonal, or rather, they were only modified, to what is now called the third person, in each number.

Time indefinite, in the singular number, generally ends in *ð* or *ht* ; thus *Lupian*, *to love*, adapted to the substantive *man*, becomes *Lupað*, *Lupð*, or *Lupð* ; as, *Man lupað*, *man loveth* or *will love*. See *Etymology*, sect. 73. The plural number of the indefinite also ends in *ð* or *að* : as, *Ðýrþtan*, *to thirst*, *men þýrþtað*. The plural is also formed by substituting *en*, *on*, *an*, *un*, &c. for *ð* or *að*.

The formation of the Past Tense and Participle.

The primitive preterite or past tense in Anglo-Saxon is formed by the change of the characteristic vowel or diphthong of the verb, that is, of that vowel or diphthong in the verb which precedes the verbalizing termination, *an*, *ian*, *ean*, *gan*, &c., as in *Ridan*, *to ride*, the vowel i changed to a, makes the preterite *Rad*, as *Man pad*, *man rode* ; in *Fajan*, *to go*, the a turned into o, makes the preterite *Fop*, as *Man fop*, *man went*, &c.

In consequence of the improvements of a later age in the structure of the preterite, this original formation exists in comparatively few verbs : and those few, from inattention to that original principle, the

changed into the soft *t*; as, *apjēt he riseth*. This may be frequently observed, when the infinitive ends in *tan*, *jan*, or *tan*; as *þædan to feed*, *þet feedeth* or *will feed*:

change of the characteristic vowel, are now generally represented as anomalies in the language. They appear to have been left unmoldernized, either from accidental neglect, or because they were not capable of improvement. But as the ideas here suggested, hold equally true of many modern English irregular verbs, it is a circumstance of much consequence to the accuracy and truth of this theory, that some of the Anglo-Saxon verbs exist, and are used, in the preterite tense in both forms, and thus distinctly exhibit the original and the more cultivated modification.

To understand this subject clearly, it must be remembered that the past tense is formed by changing the characteristic vowel of the verb,—that what is commonly called the past participle is nothing but the past tense *adjectived*,—that the past participle ends in *ed*, *ede*, *od*, *ode*, *en*, *ene*, &c. with occasional variations,—and that the modern or cultivated Anglo-Saxon and English past tense is no other than the past participle, with that usurped signification.

Hence, it follows that the common Grammars do not exhibit the original form of the verb in this tense, except in those verbs which have been left unadjectived, and are now classed as irregulars: but the list of irregular verbs is composed of several sorts, the irregularities of which proceed from different causes; viz. some of them, as we have been describing, have the original past tense; some change *c* and *ȝ* into *h*; and others, for the ease of pronunciation, slightly deviate from their proper adjectived terminations, and instead of *ed*, end in *-ð*, *-ðe*, *-t*, *-te*, *-ht*, or *-hte*, &c.

Ancient Conjugation of the Anglo-Saxon Verbs.

The Verb as adapted to a Substantive Agent.

Nouns Verbalized, or Simple Verb.	Indefinite.		Preterite.		In like manner are formed the Compounds.
	SING.	PLU.	SINGULAR.	PLURAL.	
Adneogan, to suffer, or lead }	Wan	Wen	Wan adneag	Wen adnugon	
Ajūjan, to arise	-ajūjeð-t		- ajāj	- - - - -	
Bindan, to bind			- band	- - - - -	
Ceojan, to choose			- ceaj	- - - - -	
Coman,			- com	-	
Cuman, } to come			com, cum, cym	- { comon	
Cyman,				{ cumon	
Delfan, to dig			- { delf, 'delf,		
			{ delþ, dealf,		
			{ delþ		

pæfan to rush, næjt he rusheth : hætan to name, to call, hæt he called.

When the infinitive ends in an with a vowel before it, the plural persons end in iað ; as, *Hingjan to hunger*,

Nouns Verbalized, or Simple Verb.	Indefinite.	Preterite.		In like manner are formed the Compounds.
		SINGULAR.	PLURAL.	
Dpifjan, to drive	Man	Man dpaþ	Men	{ Adpifjan, Bedpifjan.
Fengjan, } to take	Man	— feng, foh		{ Be-fengjan, Undep-fan- zan.
Fon, }				
Ge-jeon, } to see		— { gejeh, gejeah,		
Sean, }		— { gejeag, gejag,	— Ge-japon	
		rap		
Gipjan, to give		— gaþ		
Gpindan, to grind		— gpand, gpund	— gpundon	
Delpjan, to help		— hulpe		
Hpeorjan, to rush		— { hpeoj, hpuj,	— hpujon	
Leojan, to lose		— { hpuje		
Niman, to take		— leaj		
On-gican, } to		— nam		
Gican, so under-	{	— ongeat	— ongatun	
Getcan, } stand				
Gýcan, }				
Ridan, to ride		— pad		Onpidan
Sppæcan, to speak		— sppæc	— sppæcon	
Scandan, to stand		— stod		þip-þtandan
Teogan, teon, }		— teh, tuȝe		
to lead, to draw }				

The English past participle ends indifferently, as the Anglo-Saxon, in ed or en, though ed is the more common, and is generally used for the modern regular past tense of the verb. From the instances below, it may be seen how, in some verbs, the participial termination has entirely superseded the original past tense, in some it exists along with it, and in others has not been applied at all, whilst in a few instances the original past tense stands equally as a past participle.

Simple Verb.		Past Tense	
Primitive.	Modernized.	Primitive.	Modernized.
Awake	Awoke	Awaked	Awaked
Bear	Bore		Borne, i. e. Boren

hingpiað *we, ye, they hunger*; pýpian *to curse*, pýpiað *we, ye, they curse*. If it end in eon, they are formed

Simple Verb.	Past Tense.		Past Participle.	
	Primitive.	Modernized.	Primitive.	Modernized.
Begin	Began	—	Begin	—
Break	Broke	—	Broken	—
Choose	Chosē	—	Chosen	—
Cleave	Clove	{ Cleft, i. e. cleaved }	{ Cloven, Cleft, i. e. cleaved }	—
Crow	Crew	Crowed	Crowed	—
Dig	Dug	Digged	Digged	—
Drive	Drove	—	Driven	—
Drink	Drank	—	—	—
Fly	Flew	—	Flown, i. e. flowen	—
Hang	Hang	Hanged	Hanged	—
Ride	Rode	—	Ridden	—
Shine	Shone	Shined	Shined	—
Sweat	Swet	Sweated	Sweated	—
Thrive	Throve	Thrived	Thriven	—
Love	—	Loved	Loved	—
Walk	—	Walked	Walked	—

The last two are called regular verbs.

The Anglo-Saxon verbs of this description are not numerous, but in general distinct and satisfactory,—premising that the past participle ends in en, and ed, that it is liable to great contractions, and that it forms the modern past tense of the verb.

Simple Verb.	Preterite or Past Tense.	
	Primitive.	Improved, being no other than the Past Participle.
Agan, to own	—	aht, i. e. ahed, ahd, aht.
Beodan, to command	bead	bude, i. e. bued.
Beffinan, to inquire	beffian	beffunc, i. e. beffu-en
Biddan, to entreat	had, hit	bæd, i. e. bæd.
Bigan, to bow	beah	—
Bigan, to bend	buȝe	bigde, beȝde, i. e. beȝed.
Fajan, to go	—	feƿde, i. e. feƿ-ed.
Gemunan, to remember	gemune	gemunde, i. e. gemun-ed
Geotan, to pour out	gut	geotr, i. e. geotuð, geotet, geotr.
Getan, to get	geot	geotte, i. e. geotet, geotet, geotte.
Lufian, to love	leof	luƿode
Settan, to place	jet	{ jette, jette, i. e. jeotet, jeotet, jette, jette.
Syrgan, to be silent	rup	juƿode, i. e. juƿ-ed.

These remarks were developed by this single presumption—that the irregular verbs are mostly the oldest verbs in every language; and

in eoð : as, *gereon to see*, *gereoð we, ye, they see* ; but if a consonant goes before an, then they end in að :

are irregular, because they either did not or would not take the more modern improvements. (*The substance of the preceding note is from Mr. Webb's MSS.*)

“ Our ancestors did not deal so copiously in adjectives and participles as we, their descendants, now do. The only method they had to make a past participle was by adding ed or en to the verb ; and they added either the one or the other indifferently, as they pleased (the one being as regular as the other), to any verb which they employed : and they added them either to the indicative mood of the verb, or to the past tense. Shak-ed or shak-en, Grow-ed or grow-en, &c. were used by them indifferently. But their most usual method of speech was to employ the past tense itself, without participializing it, or making a participle of it, by the addition of ed or en. So likewise they commonly used their substantives without adjectiving them.”

Diversions of Purley, vol. ii. p. 91.

To what has been previously stated in this note, respecting the Saxon and English verbs, may be added Mr. Tyrwhitt's remarks. He says, that English verbs about the time of Chaucer, in 1350, were very nearly reduced to the simple state in which they are at present.

They had only two expressions of time, the present and the past. All the other varieties of time were expressed by auxiliary verbs.

In the inflexions of their verbs, they differed very little from us in the singular number : *I love, thou lovest, he loveth*. But in the plural they were not agreed among themselves ; some adhering to the old Saxon form ; *We loveth, ye loveth, they loveth* ; and others adopting what seems to have been the Teutonic ; *We loven, ye loven, they loven*. In the plural of the past tense the latter form universally prevailed. *I loved, thou lovedst, he loved* ; *We loveden, ye loveden, they loveden*.

In the quotation from Trevisa (See the history of the English language in Introduction to Todd's *Johnson*, p. 62.) it may be observed, that all his plural verbs of the present tense terminate in *eth*, whereas in Sir John Mandeville and Chaucer they terminate almost as constantly in *en*.

The second person plural in the imperative mood regularly terminated in *eth*, as *loveth ye* ; the final consonants however, according to the genius of the language, were frequently omitted, especially in verse. “ The Saxon termination of the infinitive in *an* had been long changed into *en* : *To loven, to liven*, &c. and they were beginning to drop the *n* ; *To love, to live*.”

The participle of the present time began to be generally terminated in *ing*, as, *loving* ; though the old form which terminated in *ende*, or *ande*, was still in use ; as, *lovende* or *lovande*. The participle of the past time continued to be formed as the past time itself was, in *ed* ;

as, þýnþtan to thirst, þýnþtað we, ye, they thirst. The plural persons also end in en, on, un, as well as að :

as, loved; or in some contraction of ed : except among the irregular verbs, where for the most part it terminated in en : as, bounden, founden.

The methods by which the final ed of the past tense and its participle was contracted or abbreviated, were chiefly the following.

1. By throwing away the d.

This method took place in verbs whose last consonant was t preceded by a consonant. Thus, *caste*, *coste*, *hurte*, *putte*, *slitte*, were used instead of *casted*, *costed*, *hurted*, *putted*, *slitted*.

2. By transposing the d.

This was very generally done in verbs when the last consonant was d preceded by a vowel. Thus instead of *redek*, *ledek*, *spreded*, *bleded*, *feded*, it was usual to write *redde*, *ledde*, *spredde*, *bledde*, *fedde*. —And this same method of transposition, I apprehend, was originally applied to shorten those words which we now contract by Syncope : as, *lov'd*, *liv'd*, *smil'd*, *hear'd*, *fear'd*, which were anciently written, *lovede*, *livde*, *smilde*, *herde*, *ferde*.

3. By transposing the d, and changing it into t.

This method was used, 1st in verbs the last consonant of which was t preceded by a vowel. Thus, *letek*, *swetek*, *metek*, were changed into *lette*, *swette*, *mette*; 2nd, in verbs the last consonant of which was d preceded by a consonant. Thus, *bended*, *bilded*, *girded*, were changed into *bente*, *bilte*, *girte*. And generally in verbs in which d is changed into t, I conceive that d was first transposed ; so that *dwelde*, *passed*, *dremed*, *feled*, *keped*, should be supposed to have been first changed into *dwelde*, *passde*, *dremde*, *felde*, *kepde*, and then into *dwelte*, *paste*, *drente*, *felte*, *kepte*.

4. The last method, together with a change of the radical vowel, will account for the analogy of a species of verbs generally reputed anomalous, which form their past time and its participle, according to modern orthography, in ght. The process seems to have been thus : *Bring*, *bringed*, *brongde*, *brogde*, *brogte*; *Think*, *thinked*, *thonkde*, *thokde*, *thokte*; *Teche*, *teched*, *tachde*, *tachte*, &c. Only *fought*, from *fighted*, seems to have been formed by throwing away the d (according to method 1), and changing the radical vowel. See instances of similar contractions in the Francic language. Hickes's *Gramm. Fr. Th.* p. 66.

Of the irregular verbs mentioned above, where for the most part the participle terminated in en, I would remark, that I consider those verbs only as irregular, in which the past time and its participle differ from each other. Their varieties are too numerous to be particularly examined here : but I believe there are scarcely any in which the deviations from the regular form will not appear to have been made by some method of contraction or abbreviation similar to those which

as, pitun, pitāð *ye wot*, or *know*; nýton, nuuton, nýtað *ye know not*. It is sometimes read *putað ye know*, and by the poets *putoð*, for they often use the termination oð instead of að.

The plural persons often end in the same manner as the first person singular, especially when the Saxon pronoun is placed after the verb: as, Hþæt ete pe, *what shall we eat*; Hu fleo ge, *how shall you fly*.

If there be a double consonant in the verb, one is always rejected, in forming the persons, when another follows: as, r̄píllan *to spill*, r̄pilȝt *spillest*, r̄pilð *spilleth*, r̄pilde *spilled*. Where it would be too harsh to add ȝt and ð to the bare root, an e is inserted; but only in the indefinite tense; as, naman *to name*, nameȝt *namest*, nameð *nameth*:— the perfect is regularly formed nemðe *named*; and so is the perfect participle nemned *named*.

REGULAR VERBS.

74. Verbs are regular when they form their perfect tense in ed, eðe, oð, or oðe, and perfect participle in að, æð, ed, ið, oð, uð, or yð, according to the preceding rules.

75. THE CONJUGATION²¹ OF A REGULAR VERB.

The Principal Parts.

<i>Infinitive.</i>	<i>Perfect.</i>	<i>Perf. Participle.</i>
Luf-ian <i>to love</i> , luf-oðe <i>loved</i> , luf-oð <i>loved</i> .		
Bæþn-an <i>to burn</i> , bæþn-de <i>burned</i> , bæþn-ed <i>burned</i> .		

have been pointed out above among the regular verbs. The common termination of the participle in *en* is clearly a substitution for *ed*, probably for the sake of a more agreeable sound, and it is often shortened, as *ed* has been shown to be, by transposition. Thus *drawen*, *knowen*, *boren*, *stolen*, were changed into *drawne*, *knowne*, *borne*, *stolne*. *Essay*, p. 24.

²¹ For an explanation of the modification of the ancient Anglo-Saxon and modern English verbs, see note ²⁰.

INDICATIVE MOOD.

Indefinite Tense^a.

SING.	IC luf-ige ^a	<i>I love or shall love</i>
	DU luf-ajt ^a	<i>thou lovest or shalt love</i>
	HE, heo, or hit luf-að ^b	<i>he, she, or it loveth, &c.</i>
PLUR.	þe luf-iað ^c	<i>we love or shall love</i>
	Le luf-iað	<i>ye or you love or shall love</i>
	þi luf-iað	<i>they love or shall love.</i>

^a luf-ort and -rt.^b luf-eð and -ð.^c The persons in the plural arelike the first person singular, and
end in en, on, and un, as well as að.
See Obs. on the persons of verbs.Perfect Tense. -ed, have^a.

SING.	IC luf-ode ^a	<i>I loved</i>
	DU luf-odeſt ^b	<i>thou lovedſt</i>
	HE, heo, or hit luf-ode	<i>he, she, or it loved.</i>
	þu luf-ode.	^b luf-odeſt in Dano-Saxon.

^a In Anglo-Saxon the future form is the same as the present, without any auxiliary: for example, St. John xvi. 2. *þi doð eop of geōmūnzungum. ac yeo tīd cymð þ aðc be eop ofrlýhð. yenð þ he ðenige Gode.* *They shall put you from the synagogue: and the time shall come that every one who slayeth you, will think that he serveth God.*

The words *IC pille*, *þeal*, &c. generally signify *volition, obligation, and injunction*, rather than the *property of time*. Sometimes, however, they have some appearance of denoting time; as, *DU þeal* *þeal*, *Thou shalt die, or thou oughtest to die.*

^a The present tense is also formed by the neuter verb *eom*, *I am*, and the present participle; as,

IC eom lufiende	<i>I love, am loving, or do love</i>
DU eart lufiende	<i>thou lovest, art loving, or dost love</i>
HE yð lufiende	<i>he loveth, is loving, or doth love.</i>
&c. &c. &c.	

In Dano-Saxon this tense is inflected thus,

SING.	IC luf-iga, -igō	<i>I love</i>
	DU luf-igær, -igær	<i>thou lovest</i>
	HE luf-iga, -igær, -eȝ, -iȝ	<i>he loveth,</i>
PLUR.	þe luf-igær, ȝigær	<i>we love</i>
	Le luf-igær, ȝigær	<i>ye love</i>
	þi luf-igær, ȝigær	<i>they love.</i>

^a The past tense is also formed by the auxiliary *pær*, and the imperfect participles; as,

PLUR. *þe luf-odon* *we loved*
þe luf-odon *ye or you loved*
þi luf-odon *they loved.*

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	<i>ic luf-ige</i>	<i>I love^a</i>	}
	<i>ðu luf-ige</i>	<i>thou love</i>	
	<i>he, &c. luf-ige</i>	<i>he, &c. love</i>	
PLUR.	<i>þe luf-ion^b</i>	<i>we love</i>	
	<i>þe luf-ion</i>	<i>ye love</i>	
	<i>þi luf-ion</i>	<i>they love</i>	

may, can, might,
could, would, or
should love^a.

^a *Gif* if, or *þat* that, understood. ^b *lufian*.

Perfect Tense^a.

SING.	<i>ic luf-oðe</i>	<i>I loved</i>
	<i>ðu luf-oðe</i>	<i>thou loved</i>
	<i>he, heo, or hit luf-oðe</i>	<i>he, she, or it loved.</i>
PLUR.	<i>þe luf-odon^b</i>	<i>we loved</i>
	<i>þe luf-odon^b</i>	<i>ye loved</i>
	<i>þi luf-odon^b</i>	<i>they loved.</i>

^a This tense is also often inflected like the past tense indicative.
^b *luf-edon*.

IMPERATIVE MOOD.

SING. *luf-a þu* *love thou.*
 PLUR. *luf-iað^a ze* *love ye.*

^a *-ige*; as *luf-ige*. Also *luf-ay ge*, and *luf-ey ge*, *love ye*, in Danish-Saxon.

ic pæj lufiende *I loved, did love, or was loving*
ðu pæne lufiende *thou lovedst, didst love, or wast loving, &c.*

In this tense *pat*, from *patan* to *know*, has the same signification as the present *ic pat*, *I know*; *þu patjt*, *thou knowest*,—as if *patejt*.

^a *Duty, will, power, &c.* were generally expressed in Saxon, as in modern English, by the verbs *mæg* *may*, *miht* *might* or *could*, *recold*, *should*, *mot* *can*, *may*, *mojt*, *must*, &c. (Etymology, 87, 92, 93, 94, and 95), governing an infinitive mood; as, *Wægejt lufian, thou mayest love*. But it is sometimes expressed by the termination as above, *þ þu lufige, that thou love, or that thou mayest love*.

INFINITIVE MOOD.

Indefinite Tense—to.

Luf-ian or luf-izean to love.

There is another form of the infinitive ^{as}, which has a more extended signification: as, *Hyt iſ tima to luf-ienne, It is time to love.*

To, about to; of, in, and to -ing; to be -ed.

Lufienne or lufizenne *to love, about to love, of, in, and to loving; and to be loved.*

PARTICIPLES.

*The Imperfect Participle -ing.*Luf-iande ^a loving.

^a It frequently ends in iende: as, luf-icende.

*The Perfect Participle -ed, &c.*Luf-od ^a loved.

^a This participle also ends in -ad and -ed as well as -od.

^{as} This infinitive mood corresponds to the gerunds, supines, and participles in Latin: as,

Gerunds.

Legen-di; *Bit iſ tima to nædanne, It is the time of reading.*Converten-do; *Ne elca þu to grecyppanne to Gode, Be not slow in turning to God.*Aman-dum; *Uſ iſ to lufienne, We are to love, we must love.*

Supines.

Perdi-tum; *Com þu uſ to forþpillanne, Art thou come to destroy us?*Dict-u; *It iſ eaſelic to cyaðanne, It is easy to be said.*

Participles Future.

Ventu-rus; *Eaſt þu je he to cumenne eaſt, Art thou he who art to come?*Accusan-dus; *Foſ þeof he bið to propianne, obþe to pleanne. obþe*Occiden-dus; *to alýranne, For he must be proved a thief, or slain,*Liberan-dus. *or released. See Etymology, 89, Note ³¹.*

Com, with an infinitive, denotes a sort of duty: as, *Be iſ to lufizenne, He is to love or ought to love.* With the active participle, it expresses a definite point of time, as in English: for example, *Nu þu þur glaðlice*

76. As an example of the inflection of a regular verb, *lupian to love* is given, because it is the word generally adopted; but having a *ȝ* inserted between *i* and *e*, it is not so regular as many other words; for instance, *Bæjnian to burn*; *Cennan to know*; and *Fyllan to fill*.

BÆRNAN *to burn* is thus conjugated :

INDICATIVE MOOD.

Indefinite Tense.

SING.	IC bæjnne	<i>I burn or shall burn</i>
	DU bæjnȝt	<i>thou burnest or shalt burn</i>
	HE, HEO, OR HIT bæjnȝð	<i>he, &c. burneth &c.</i>
PLUR.	þE bæjnȝð ^a	<i>we burn or shall burn</i>
	LE bæjnȝð	<i>ye or you burn or shall burn</i>
	HI bæjnȝð	<i>they burn or shall burn.</i>

* bæjnne.

Perfect Tense -ed—have.

SING.	IC bæjnȝðe	<i>I burned</i>
	DU bæjnȝðeȝt	<i>thou burnedst</i>
	HE, HEO, OR HÝT bæjnȝðe	<i>he, she, or it burned.</i>
PLUR.	þE bæjnȝðon	<i>we burned</i>
	LE bæjnȝðon	<i>ye or you burned</i>
	HI bæjnȝðon	<i>they burned.</i>

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	IC bæjnne	<i>I burn^a</i>
	DU bæjnne	<i>thou burn</i>
	HE, HEO, OR HIT bæjnne	<i>he, she, or it burn.</i>
	• Gif if, or þat that, understood.	

to us ypprecende eapt, Now when thou art speaking so joyfully to us. De mid him ypprecende pær, He was speaking to him. &c. &c. Deo mid þam healjan dæle. hefðan þam cyninge fæpende pær. yþilce heo gleouðe pær, She (Thamyris) with half her troops was going before the king (Cyrus) as if she were fleeing. (Oros. ii. 4.) IC za pæðan, I go to read. Rask's Grammar, p. 74, sect. 42.

PLUR. *þe bæjnon* *we burn*
þe bæjnon *ye burn*
þi bæjnon *they burn.*

Perfect Tense.

SING. *ic bæjnðe* *I burned*^a
ðu bæjnðe *thou burned*
he, heo, or hit bæjnðe *he, she, or it burned.*
 PLUR. *þe bæjnðon* *we burned*
þe bæjnðon *ye burned*
þi bæjnðon *they burned.*

^a *Giſ if, or þat that, understood.*

IMPERATIVE MOOD.

SING. *Bæjn þu* *burn thou*
 PLUR. *Bæjnāð^a ge* *burn ye.*
^a *bænne.*

INFINITIVE MOOD.

Bæjnān *to burn*
Bæjnenne *to burn, about to burn, &c.*

Imperfect Participle.

Bæjnende *burning.*

Perfect Participle.

Bæjnæd *burned.*

IRREGULAR VERBS.

77. A verb is called irregular when it does not form its perfect tense in *ed*, *eðe*, *oð*, *oðe*; and perfect participle in *ad*, *að*, *ed*, *id*, *oð*, *uð*, or *yð*²⁷; as,

<i>Infinitive.</i>	<i>Perf. Tense.</i>	<i>Perf. Part.</i>
<i>þjítan</i> <i>to write.</i> <i>&c.</i>	<i>þjat</i> <i>wrote.</i> <i>&c.</i>	<i>þjiten</i> <i>written.</i> <i>&c.</i>

²⁷ See Etymology, 74.

In Anglo-Saxon, most verbs²⁸ being of one syllable after the rejection of the infinitive terminations, or those of one syllable besides the prefixes *a*, *be*, *fop*, *ge*, &c. as well as a few of more syllables than one, are irregular. A complete list of these verbs would be long and troublesome; but the following general observations on the formation of the past tense and perfect participle of monosyllabic verbs, will considerably reduce it, and be very useful to the student.

78. Verbs that become monosyllables after casting away the infinitive termination, when the remaining vowel is *a*, often change it into *o*, and occasionally into *eo*; and *ea* generally into *eo*, in the past tense; while the vowel in the perfect participle remains unchanged: as,

<i>Infin.</i>	<i>Perf. Tense.</i>	<i>Perf. Particip.</i>
Standan <i>to stand</i>	Stod <i>stood</i>	Standen <i>stood</i>
lƿapan <i>to dig</i>	lƿoƿ <i>dug</i>	lƿapan <i>digged</i>
Fajan <i>to go</i>	Fop <i>went</i>	Fapen <i>gone</i>
lƿapan <i>to crow</i>	lƿeop <i>crew</i>	lƿapan <i>crowed</i> [en.]
Healdan <i>to hold</i>	Heold <i>held</i>	Healden <i>held or hold-</i>
&c.	&c.	&c.

79. Verbs that have *e* or *eo* before the letters *ll*, *lȝ*, *lt*, *pp*, *pp*, *pȝ*, and the like, have *ea*—and in a few cases *æ*—in the past tense, and *o* in the perfect participle: as,

<i>Infin.</i>	<i>Perf. Tense.</i>	<i>Perf. Particip.</i>
Delƿan <i>to dig</i>	Dealƿ <i>dug</i>	Dolƿen <i>dug</i>
Helpan <i>to help</i>	Healp <i>helped</i>	Dolpen <i>helped</i>
Bnecan <i>to break</i>	Bnæc <i>broke</i>	Bnacen <i>broken</i>
Tepan <i>to tear</i>	Tæp <i>tore</i>	Topen <i>torn.</i>
&c.	&c.	&c.

But *e* before a single consonant, or before a double consonant differing from the above, is often changed into

²⁸ Mr. Rask makes a second conjugation of verbs which have the perfect of one syllable, and form the perfect participle in *en*. But as the personal inflections are similar to other verbs, it is not necessary to make a separate conjugation of them.

æ in the perfect tense ; while the perfect participle remains like the infinitive : as,

<i>Infin.</i>	<i>Perf. Tense.</i>	<i>Perf. Particip.</i>
Fnetan <i>to fret</i>	Fnæt <i>fretted</i>	Fnetan <i>fretted</i>
Metan <i>to meet or paint</i>	Mæt <i>painted</i>	Metan <i>painted</i>

80. Verbs that have i before the double consonants nn, ng, nc, nd, mb, mp, &c. often change the i into a in the past tense; and into u in the past participle : as,

<i>Infin.</i>	<i>Perf. Tense.</i>	<i>Perf. Particip.</i>
Spinnan <i>to spin</i>	Span <i>spun</i>	Spunnen <i>spun</i>
Singan <i>to sing</i>	Sang <i>sang</i>	Sungen <i>sung</i>

Those that have i before a single consonant also change the i into a in the perfect tense; the perfect participle is like the infinitive, or in u ; as,

<i>Infin.</i>	<i>Perf. Tense.</i>	<i>Perf. Particip.</i>
Bidan <i>to abide</i>	Bad <i>abode</i>	Bidēn <i>abode</i>
Dniſan <i>to drive</i>	Dniſ <i>drove</i>	Dniſen <i>driven</i>
Niman <i>to take</i>	Nam <i>took</i>	Numen <i>taken</i>

For a list of most of the irregular verbs, which will not conform to these observations, see sect. 99, at the end of the verbs.

Formation of Persons in irregular Verbs.

81. The personal terminations are most commonly like those in regular verbs : as, Ic *ſtande* *I stand*, þu *ſtandest* *thou standest*, he *ſtandēð* *he standeth*. Plur. *pe, ge, hi ſtandað* *we, ye, they stand*.

82. The first vowel in the verb, however, is often changed in the *second* and *third* persons of the singular in the indefinite tense; but the plural persons retain the same vowel as the first person singular.

a is generally changed to æ, and sometimes to e or y.
e, ea, and u often become y, and sometimes i.

o is converted into e.

u or eo becomes y.

The other vowels, i and y, are not changed.

From Bacan *to bake*, we have *I bake*, þu bæcȝt *thou bakes*, he bæcð *he bakes*. Plur. *pe, ze, hi bacað we, ye, they bake*.

From Standan *to stand*, we also sometimes find *I rtande* *I stand*, þu rtentȝt *thou standest*, he rtent *he standeth*. The plural as above.

From Etan *to eat*, we have *I ete* *I eat*, þu ýtȝt *thou eatest*, he ýt *he eateth*. Plur. *pe, ze, hi etað we, ye, they eat*.

From Sceotan *to shoot*, are formed *I rceote* *I shoot*, þu rceotȝt *thou shoote* *t*, he rceotȝt *he shooteth*. Plur. *pe, ze, hi rceotað we, ye, they shoot*.

From Býpnan *to burn*, are formed *I býrne* *I burn*, þu býpnȝt *thou burnest*, he býpnð *he burneth*. Plur. *pe, ze, hi býpnað we, ye, they burn*.

83. The same observations that were made on the formation of the third person of regular verbs ending in *dan*, *ran*, *tan*, &c. (see Etymology, sect. 73), will be applicable here: as, *Ic riðe* *I ride*, he riðt or riðeð *he rides*; *Ic cƿeðe* *I say*, þu cƿýȝt *thou sayest*, he cƿýð *he saith*; *Ic ceoȝe* *I choose*, þu cýȝt *thou choosest*, he cýȝt *he chooses*;—and in etan *to eat*, above.

Verbs that have c, cc, and ȝ before the infinitive termination, often change these letters into h when they are followed by t: as, *Racan to reach*, næhte *he reached*, nahton *we, ye, they reach*. The c is not changed before other letters: as we find þu nacȝt *thou reachest*, and he nacað *he reaches*; *Læcan to take hold of*, læhte *he took hold of*; *Stƿeccan to stretch, or strew*, rtƿehton *we, ye, they strewed* (Matt. xxi. 8); *Bringan to bring*, bƿoht, bƿohte *I or he brought*, bƿohton *we, ye, they brought*. See Orthography, sect. 12.

84. The persons in the perfect tense are often formed like regular verbs; but the second person singular more frequently ends in e: as from Bacan *to bake*, we have the past tense *Boc*. (See Etymology, sect. 78.)

Perfect Tense.

SING.	Ic boc	<i>I baked</i>
	Du boce	<i>thou bakedst</i>
	He, heo, or hit poc	<i>he, she, or it baked.</i>
PLUR.	þe bocon	<i>we baked</i>
	Le bocon	<i>ye baked</i>
	Hi bocon	<i>they baked.</i>

85. Verbs that have u or o after the first vowel in the *perfect participle*, often have u in the second person singular and all the plural persons of this tense ; the third person singular, as in regular verbs, is like the first : as,

Perfect Tense.

SING.	Ic þang	<i>I sang</i>
	Du þunge	<i>thou sangest</i>
	He, heo, þang	<i>he or she sang.</i>
PLUR.	þe þunȝon	<i>we sang</i>
	Le þunȝon	<i>ye sang</i>
	Hi þunȝon	<i>they sang</i>

Sometimes *ȝt* is joined to the second person singular : as, Ic ȝand *I found*, þu ȝunde or ȝundest *thou foundest*, &c.

THE IMPERATIVE MOOD.

86. Verbs of one syllable terminating in a vowel, have an h annexed to them ; and those in ȝ generally change the ȝ into h, in all parts of the verb, as well as in the imperative mood : as, þpean *to wash* ; Imperative þpeah *wash* ; Perfect tense, þpoh *washed*. Ȥtigan *to mount* ; Perfect tense, ȝtah.

DEFECTIVE VERBS.

87. Verbs that are deficient in tense or person are properly called *defective* : such as, mot *can* ; morȝt *must*, &c.

The Greeks and Romans expressed the most common modes of action or existence by inflection ; but the Anglo-Saxons generally denoted them by the following *irregular* and *defective* verbs.

88. Simple *affirmation* or *existence* is denoted by *þejan* or *beon* *to be*, or *þeƿðan* *to be or to be made*²⁹.

1st. *þE SAN* *to be* is thus conjugated :

Infin. *Indef.* *Perf.* *Perf.* *Particip.*

þejan to be. *eoran am.* *þær was.* *þejen or geþejen been.*

²⁹ " The Anglo-Saxon substantive verb is composed of several verbs. We can trace no fewer than five in its different inflections.

I am .. eom, eapt, ȳr, ȳnd, ȳnd, ȳnd,
I was .. þær, þaƿne, þær, þaƿnon, þaƿnon, þaƿnon,
 beo, být, býð, beoð, beoð, beoð.

The infinitive is *beon* or *þejan to be*.

These are the common inflections of the above tenses ; but we sometimes find the following variations :

For *I am*, we sometimes have eom, am, om, beo, aƿ, ȳr ;
 For *thou art*, we have occasionally eapt, aƿð, být, eƿ, ȳr ;
 For *he is*, we have ȳr, býð, ȳr ;
 And for the plural we have ȳnd, ȳndon, ȳnt, ȳen, beoð and býon.

In these inflections we may distinctly see five verbs, whose conjugations are intermixed.

Eom, eƿ, ȳr, are of one family, and resemble the Greek *εἰμι*.

Aƿ, aƿð, and am, aƿon, proceed from another parent, and are not unlike the Latin *eram*.

ȳs, ȳr, ȳnd, are from another ; and recall to our minds the Latin *sum* and *sunt*.

þær, þaƿne, þær, þaƿnon, seem referable to another branch, of which the infinitive *þejan* was retained in the Anglo-Saxon.

Beon, být, býð, beoð, belong to a distinct family, whose infinitive *Beon* was kept in use.

But it is curious to consider the source of the last verb *Beo*, and *Beon*, which the Flemings and Germans retain in *ik ben* and *ich bin I am*.

The verb *Beo* seems to have been derived from the Kimmerian or Celtic language, which was the earliest that appeared in Europe ; because the Welsh, which has retained most of this tongue, has the infinitive *Bod*, and some of its inflections." Turner's *Hist. of the Anglo-Saxons*, 8vo, vol. i. p. 582.

INDICATIVE MOOD.

Indefinite Tense—am.

SING.	lc eom ^a	<i>I am</i>
	ðu eapt ^b	<i>thou art.</i>
	he, heo, or hit iþ ^c	<i>he, she, or it is.</i>
PLUR.	þe jýnd ^d	<i>we are</i>
	le jýnd	<i>ye are</i>
	þi jýnd	<i>they are.</i>

^a eam, am, om; aþ; ri, jý.^b aþð; ri; eþ.^c ýþ; ri.^d jýnd, jýnt, jýn, jýen, jýent,
jeon, jie; jýndon, jýndon, jýndun,
jýendon, jýendon; aþon.

Perfect Tense—was, have been or had been.

SING.	lc pær ^a	<i>I was, have or had been</i>
	ðu pæne ^b	<i>thou wast, hast or hadst been</i>
	he, &c. pær ^a	<i>he, &c. was, has or had been.</i>
PLUR.	þe pæpon ^c	<i>we</i>
	le pæpon	<i>ye</i>
	þi pæpon	<i>they</i>

^a pæpe, in 3rd person pær.^b pær; ueþ, uey, uej, pær, in Dan.-Sax.^c pæpon, pænum, pæpon.

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	lc jý ^a	<i>I be</i>
	ðu jý	<i>thou be</i>
	he, heo, or hit jý	<i>he, she, or it be.</i>
PLUR.	þe jýn ^b	<i>we be</i>
	le jýn	<i>ye be</i>
	þi jýn	<i>they be.</i>

^a leo, lio, lig, lie, je.^b jion, jeon.

Perfect Tense.

SING.	lc pæne ^a	<i>I were, or would be</i>
	ðu pæne	<i>thou wert, or would be</i>
	he, heo, or hit pæne	<i>he, &c. were, or would be.</i>

^a pæne.

M

PLUR. *þe pæpon*^a *we were, or would be*
þe pæpon ye were, or would be
þi pæpon they were, or would be.

^a *pæp-an, -en, -un, þæne.*

IMPERATIVE MOOD.

SING. *Si^a þu be thou.*

PLUR. *Si^b ȝe he ye or you.*

^a *jy, iȝg, þey or þey.*

^b *ȝien, þeje, þojar, þojað or þejað.*

INFINITIVE MOOD.

Indefinite Tense.

þeyan^a to be. ȝeyanne^b about to be, &c.

^a *þeyan and þoja, þojar, þojan, þepe, ȝie in Dan.-Sax..* ^b *ȝojarne.*

Imperfect Participle.

þeyende being.

Perfect Participle.

þeyen, ȝeþeyen been.

2dly. BEON *to be*^{so} is thus conjugated :

Infinitive.

Indefinite.

89.

Beon to be.

Beo am, or shall be.

^{so} Mr. Webb has the following remarks on the neuter verb *to be*. “The verb *to be* in most languages is defective; either not being furnished with all the moods and tenses of other verbs, as in the Greek *εἰμι*; or, in order to include them, comprising various discordant elements, as in the Latin *sum*; the different parts of which have been shown by Mr. Turner (*History of the Anglo-Saxons*, vol. i. p. 582,) to proceed from several different radical words.

“The English neuter verb is likewise composed of several distinct elements; as *be*, *am*, *are*, *was*, &c.: and the question is, What is their etymological origin and primitive meaning?

“Does the neuter verb, in all the forms it assumes in different languages, inherently signify *to be*? Does it natively contain the modern, philosophical, abstract idea of Being, or Existence in itself, and separately from the subject that is said to be, or to exist? Or is that ab-

Indefinite Tense—am, or shall be.

SING. <i>Ic beo</i> ^a	<i>I am, or shall be</i>
<i>Du býr̄t</i> ^b	<i>thou art, or shalt be</i>
<i>He, heo, or hit býð</i> ^c	<i>he, she, or it is, or shall be</i>
• <i>beom, biom.</i>	• <i>býr̄t.</i>

• *býð, beoð, beo.*

tract idea a refined and improved addition to its primitive meaning, produced by our association of ideas?

“ The result of a patient investigation of the subject is in favour of the latter supposition, and leads to the belief that the different roots of the neuter verb *to be* originally signify to live, to grow, to dwell, to stand, &c. but not *to be* in the modern metaphysical sense of that term.

“ The first step in the inquiry was to write the verb itself, in parallel columns, in as many languages as lay within reach, the more easily to discover their resemblance or dissimilarity, and especially their common radicals; for the slightest inspection was sufficient to observe that they had to a great extent a kindred origin: it was intended more fully to examine these radicals afterwards.

“ But whilst that list of verbs was completing, some circumstances were noticed tending to illustrate the main object of inquiry.

“ The first glimpse of light on the primitive meaning of any part of the neuter verb was caught from the Italian past participle *stato been*; which is evidently derived from the Latin *status stood*—the past participle of the verb *sto I stand*. This word *stato stood*, occurs in that part of the verb where we say *been*, and answers the same purpose. That circumstance led to the notice of one similar in the imperative of the Latin *sum I am*, which is *Sis, es, esto*; *Sit, esto*, &c.; where *Esto, este, estote* are evidently derived from the Latin preposition *è out, from*, and *sto I stand*. So that the Latin imperative is either *Be thou, or Stand thou*; let him be, or let him stand; according to the pleasure of the speaker.

“ The next remark was, that the Spanish verb *estar*, Latin *stare to stand*, may be used in all its moods and tenses indifferently with the verb *Ser to be*. So that a Spaniard may say either *I am, or I stand; I was, or I stood; being convicted, or standing convicted; having been there, or having stood there, &c.*

“ These few obvious instances, in which *Being* and *Standing* are used as convertible terms (though it must not be hence imagined that they are synonymous), suggested the idea that some parts of what is used as the substantive verb in different languages, did not originally and necessarily convey the refined idea of simple abstract *Being*, but of some more sensible attribute; as, *standing, living, growing, &c.*

“ The clue appeared to be now obtained: the only point was to follow, with caution and perseverance, the track it disclosed through

PLUR. *þe beoð* ^a *we are, or shall be*
þe beoð *ye are, or shall be*
þi beoð *they are, or shall be.*
^a *bijon* and *beoþan* in Dano-Saxon.

the whole labyrinth ; or, at least, through so much of it as might assist in explaining the English neuter verb. Other circumstances soon presented themselves tending to illustrate and confirm the preceding hypothesis.

“ The Latin indicative preterperfect *Fui I have been*, is from the verb *Fuo I am* ; which, though now become obsolete, was once in good and general use, and evidently derived from the Greek verb *φυω I grow* : thus the Latin *Fui* means *I grew, or I have grown* : the potential imperfect *Forem I might be*, is also from *φυω*, and signifies *I might grow, or become* : hence also the infinitive *Fore to grow, to become*, used in a future sense, and the participle *Futurus* with the same meaning. Thus another portion of the neuter verb signifies, *I grow, and to grow*. *Φυω* is also the most probable source of *Fio, fieri* ; which, though generally considered as having a passive signification, originally means *to grow, to become*. The Gothic verb **VLÍKΦΛN** is translated *fieri*, and may possibly allow of some such analysis.

“ The Anglo-Saxon *Beo* was another fragment, which came under consideration the more early as offering the immediate derivation of our identical verb *to be*. The accidental pronunciation of the word **BEOGRAFHY** (biography, the history of the *life* of a person) gave the first intimation of its probable meaning : the consequent reference to the Greek *βίος life*, and *βίω I live*, confirmed the conjecture. It has been further illustrated since by the Gaelic *Beo alive, Beothail lively* ; and Psalm cxviii. 17, ‘ *Ni fuigham bäs, ach mairfam beo* ; *I shall not die, but live, &c.* The Gaelic verb *Bi to be*, is plainly of similar origin and signification. *Ic beo* is, therefore, *I live*, and *Beon to live*.

“ The Franco-Theotisc *Bim, Pim*, which at first seemed to invalidate this derivation, on a nearer inspection added its own suffrage in its favour : for what is *Bim* but a derivative from *βίω* when turned into a verb in *μι*, viz. *βιωμι* ? which is easily analysed into *βίος life*, and *μι to me*, compounded into *βιοσμοι, βιωμαι life to me* ; i. e. by association of ideas, and adapted to a verbal signification, *I live*.

“ The Hebrew *Hajah, fuit he was*, suggested a similar explication by its near resemblance to *CHajah, vixit he lived*.

“ The illustration of *Beo* opened the way to the explanation of the Dutch *zijn to be*, and the Spanish *Soy I am*, with their numerous kindred. The Greek *ζην to live*, pronounced *zeen* ; *ζω* and *ζωω I live*, from *ζωη life*, evidently presented either the root itself, or a synonym of equal value. The German *Seyn to be, Sind we are* ; the Franco-Theotisc *Siiñ, Sin to be, we are* ; the Gothic and Anglo-Saxon *Sindon*

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	Ic beo	I be,	} may, can, should be, &c.
	Ðu beo	thou be,	
	He, heo, or hit beo	he, she, or it be,	
PLUR.	þe beon	we be,	
	þe beon	ye be,	
	þi beon	they be,	

we are,—probably the Gothic **SIGNM** and **SIGN**, the g being softened into y,—the Spanish *Siendo, sido, ser* *being, been, to be*; the Italian *Sii* or *sia tu be thou*; the French *Suis, sois, serai* *I am, I should be, I shall be*; the Latin *Esse to be*, from the participle *εγγ, γε, γ, η*, in the Doric dialect, with many others, evidently derive their existence from the same common source, and originally signify, *I live, to live, &c.*

“ The Greek *ζω* regularly changes into a verb in *μι*: as *ζων life*, *μοι to me, make ζωμοι life to me, I live*; which, contracted for greater facility of pronunciation, may become either *ζωμι* or *ζημι*: the latter is its present actual form, and points at once to the Latin *Sim* and *Essem* *I may be, I should be*; whilst in the form of *ζωμι* it as readily directs to *Sum, sumus I am, we are*, in the same language, which were anciently written *Som, somos*.

“ The Spanish *Somos*, the French *Sommes*, and the Italian *Siamo we are*, with their immediate dependents, hence date their commencement.

“ Thus the Latin *Sum*, in its native signification, means *I live*, and consequently the same original idea essentially pervades its compounds and derivatives.

“ The English word *am* was at once admitted to descend either in a direct line from the Greek *εἰμι I am*, or from a kindred stock: the analysis of *εἰμι* was then necessary to develope the primitive meaning of both: *αει always, ever*, though now only used as an adverb, must once have had a substantive meaning, which was most probably *time, life*, or something equivalent; and on this supposition the whole becomes intelligible: *αει time, life, μοι to me, make, when combined, αειμοι time to me, life to me*; which, adapted to a verbal signification, means *I live*; and, by subsequent orthographical changes, was written and spelt *sum I live*; that is, in improved philosophieal language, *I am*.

“ The English word *is* comes from *εις thou art*, the second person singular of *εἰμι*, which is compounded in a similar manner: *αει time,*

IMPERATIVE MOOD.

SING. Beo þu *be thou.*PLUR. Beon* þe *be ye.** beð, beoð, in Dano-Saxon *beoþan*.

life, σει to thee, form αεισει time to thee, life to thee, i. e. with a verbalized signification, thou *livest* ; which, written with the uniform orthographical abbreviation, becomes εις, the parent of our word *is*, the Latin *Es*, *est*, &c. and signifies, thou *livest*, he *lives*, i. e. in modern usage, *Thou is, he is*.

“ Nouns, or nouns and verbs, constitute the primitive elements of language. Those members of the substantive verb which have been mentioned appearing to spring more immediately from verbs in some other language, suggested the inquiry, whether some portions, which did not present a very obvious *verbal* origin, might not be more readily traced to nouns of perhaps similar meaning to the forementioned verbal radicals.

“ The French participles *Eté been*, *Etant being*, indicate their connexion with the Latin *ætas* (from the Greek *ητος* a year) *age, time, life*, and naturally take the verbalized meaning *lived, living*. *Etois I was*, and *Etre to be*, are evidently scions of the same stock.

“ The investigation as yet has been conducted no further : no satisfactory, at least decisive conclusion having hitherto been attained, as to the etymology of the words *Was*, *Are*, and *Were*. The most that can be proposed is a more or less probable conjecture.

“ *Was*.—May this word be supposed to come, by a different pronunciation, from the Gaelic verb *Fas to grow* ? F, V, and W are letters of the same organ, and often interchange : thus *Fas*, *vas*, and *was*, are exactly the same word in the mouths of different persons of different nations. The Icelandic *Þd wesa* ; the Franco-Theotisc *Ze ue-sanne, wesan, wosan* ; the Dutch *Weeren*, &c. ; must be considered as of the same family.—May not *was* be more easily derived from the Gothic **WΛhSGΛN** *to grow*, the past tense of which is **WΩhS** *he grew* :—this *wohs, wos*, and *was*, have all the same sound ? Hence also the Saxon *pýjan* or *peyan to be*, by a simple orthographical variation.

“ *Are*,—Icelandic and Danish *er* ; and *Were*—Icelandic and Danish *var, vere* ; German, *war*, &c.—Do these words indicate any relationship to the German *here*, and the Anglo-Saxon *þep a man*, adapted to a verbal sense ? Or to the Greek *εαρ the spring*, whence the Latin noun *Ver*, and verb *Vireo to spring, to grow like the grass* ? If the latter conjecture be preferable, then *are* and *were* take the signification of *to grow*, in their verbalized meaning.”

+ *Ver a l's.*

INFINITIVE MOOD.

Indefinite Tense.

Beon^a to beBeonne^b about to be, &c.³¹^a bien, bian, býan, and bien in Dano-Saxon.^b bonne.

Imperfect Participle.

Beonde being.

3dly. YΕΟΡΔΑΝ, Gepeorðan, or Yýrðan to be, or to be made or done, is thus conjugated :

Infinitive.

90. Yeoþjan to be, &c.

Indefinite.

Yeoþhe am, or am made.

Perfect.

Yeaþð was, or was made. Yorðen or geþorðen made.

INDICATIVE MOOD.

Indefinite Tense.

SING. Ic³² peoþhe

I am, shall be, or am made

Du peoþheſt

thou art, shalt be, or art made

He, &c. peoþheð

he, &c. is, shall be, or is made.

³¹ This is the infinitive mood derivative, and answers to the gerunds, supines, and participles in Latin : as, existendi of being, existendo in being, existendum to be, futurus about to be : *It is time to beon*, it is time to be, tempus est existendi. *Ur is hefe to beon*, existendum vel manendum est nobis hic, we must be here. *Se he yceal beon*, futurus, he that shall be. God yis us hefe to beon ; or in the Cotton MS. God is us hefe to forgyanne (Matt. xvii. 4), bonum est nos esse hic, it is good for us to be here. *Ylfniað ymle to beon*, cupiunt semper existere, they wish always to be, or live. See p. 153, Note ²⁶.

³² It is also conjugated,

SING. Ic yuþhe, yþrhe, yuþde

Du yuþheſt, yþrdeſt, yuþrſt

Be yeoþhe, yeoþheſt, yeoþrhe, yeoþrſt.

PLUR. Ye yeoþhon, yeoþdon, -an, -en, yeoþhað, yuþhað

Le yeoþhe, yeoþheð, yeoþdeð, -að

Di yeoþhon, yeoþdon, -an, -en, -un, yeoþhað, yuþhað.

PLUR. *þe peorþað we* *þe peorþað ye* *þi peorþað they* } are, shall be, or are made.

Perfect Tense.

SING.	Ic peapð ³³	I was, or was made
	Ðu peapþeft	thou wast, or wast made
	He, &c. peapð	he, &c. was, or was made.
PLUR.	<i>þe peorþon^a</i>	<i>we were, or were made</i>
	<i>þe peorþon^b</i>	<i>ye were, or were made</i>
	<i>þi peorþon^c</i>	<i>they were, or were made.</i>

^a *peorþan, -en, þurdon, -an, -en.* ^b *þeþed.*
^c *peorþan, -en, þurdon, -an, -en,*

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	Ic peorþe	I be, &c.
	Ðu peorþe	thou be, &c.
	He, heo, or hit peorþe	he, she, or it be, &c.
PLUR.	<i>þe peorþon</i>	<i>we be, &c.</i>
	<i>þe peorþon</i>	<i>ye be, &c.</i>
	<i>þi peorþon</i>	<i>they be, &c.</i>

Perfect Tense.

SING.	Ic þurðe	I were, &c.
	Ðu þurðe	thou wert, &c.
	He, heo, or hit þurðe	he, she, or it were, &c.
PLUR.	<i>þe þurðon</i>	<i>we were, &c.</i>
	<i>þe þurðon</i>	<i>ye were, &c.</i>
	<i>þi þurðon</i>	<i>they were, &c.</i>

IMPERATIVE MOOD.

SING. *þeorþð^a þu be thou, or be thou made.*

PLUR. *þeorþe^b ge be ye, or be ye made.*

^a *þeorþa.* ^b *þeorþað.*

³³ It is also conjugated thus.

SING.	Ic peapð	PLUR. <i>þe þurðon</i>
	Ðu þurðe	<i>Ge þurðon</i>
	He peapð	<i>Bi þurðon.</i> (See Etymology, 85.)

INFINITIVE MOOD.

Indefinite Tense.

þeoþhan *to be, or to be made.*
 þeoþhanne *about to be, &c.*

Imperfect Participle.

þeoþhende *being, being made or done.*

Perfect Participle.

þoþden or ȝeoþden *been, made, or done.*

91. Possession is denoted by **HÆBBAN** *to have.*

Infinitive.

hæbban *to have*³⁴.

*Perfect.**Perfect Participle.*

hæfð, hæfde *had.* hæfð or hæfð *had.*

INDICATIVE MOOD.

*Indefinite Tense*³⁵.

SING.	IC hæbbe ^a	<i>I have</i>
	Du hæbber ^b	<i>thou hast</i>
	He, heo, or hit hebbat ^c	<i>he, she, or it hath.</i>
PLUR.	þe hæbbað ^c	<i>we have</i>
	Le hæbbað ^c	<i>ye have</i>
	þi hæbbað ^c	<i>they have.</i>

^a habbe, hafa, hau. ^c habbað, hafað, hauð, hajað,

^b hafjt, hæjt, haujt. and in Norm.-Sax. hafen and hauen.

³⁴ Mr. Tyrwhitt, in his *Essay on the English Language*, observes, that the auxiliary *To have* was a complete verb; and, being prefixed to the participle of the past time, it was used to express the preterperfect and preterpluperfect tenses. *I have loved, thou hastest or hast loved; we haven or han loved, &c. I hadde loved, thou haddest loved, he hadde loved; we, ye, they, hadden loved.*

³⁵ This tense is used with a perfect participle to express what the Latins called the Preterperfect tense: as, *IC hæbbe geret, posui, I*

Perfect Tense²⁵.

SING.	IC hæfod ^a	<i>I had</i>
	DU hæfodēt	<i>thou hadst</i>
	HE, heo, or hit hæfod ^b	<i>he &c. had.</i>
PLUR.	þe hæfdon ^c	<i>we had</i>
	Le hæfdon	<i>ye had</i>
	Di hæfdon	<i>they had.</i>

^a hæfde contracted from hæfode.^b heft.^c hæddon, heafdon.

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	IC hæbbe	<i>I have</i>
	DU hæbbe	<i>thou have</i>
	HE, heo, or hit hæbbe	<i>he, she, or it have.</i>
PLUR.	þe hæbbon	<i>we have</i>
	Le hæbbon	<i>ye have</i>
	Di hæbbon	<i>they have.</i>

Perfect Tense.

SING.	IC hæfod ^a	<i>I had</i>
	DU hæfod	<i>thou had</i>
	HE, heo, or hit hæfod	<i>he, she, or it had.</i>
PLUR.	þe hæfdon	<i>we had</i>
	Le hæfdon	<i>ye had</i>
	Di hæfdon	<i>they had.</i>

^a hæfde contracted from hæfode.

IMPERATIVE MOOD.

SING. Hafa þu *have thou.*PLUR. Habbæð^a ge *have ye.*^a habbaþe.

have set or placed; IC hane geheond, audivi, *I have heard.* We, however, in English as in Saxon, call IC hæbbe, *I have*, a verb of the first person singular, and geget a perfect participle. See Etymology, 60, Note³; and Etymology, 75, Note²².

²⁶ A perfect participle is used with this tense to denote, by a periphrasis, the Latin preterpluperfect tense, which the Romans expressed by one word: as, *he hæfod* or *heft geftod*, steterat, *he had stood*; *Arungen hæfde*, cecinerat, *had sung*.

INFINITIVE MOOD.

Indefinite Tense.

Hæbban *to have*
Hæbbenne *about to have, &c.*

Imperfect Participle.
Hæbbende *having.*

Perfect Participle.
Hæfed or hæfd *had.*

92. Liberty is expressed by the verb MAGAN *to be able.*

Infinitive. *Indef. Tense.* *Perfect.*
Magan *to be able.* Mæg *may.* Miht *might.*

INDICATIVE MOOD.

Indefinite Tense.

SING. Ic mæg *I may, can, or am able*
 Du mægſt^a *thou mayst, canst, &c.*
 He, &c. mæg *he &c. may, can, or is able.*
PLUR. Þe magon^b *we may, can, or are able*
 Le magon *ye may, can, or are able*
 Hí magon *they may, can, or are able.*

^a miht, meaht, mage. ^b magon, -an, -en, -un; mægen.

Perfect Tense.

SING. Ic miht *I might, or could*
 Du mihteſt *thou mightest, or couldſt*
 He, heo, or hit miht^a *he &c. might, or could.*
PLUR. Þe mihton *we might, or could*
 Le mihton *ye might, or could*
 Hí mihton *they might, or could.*

^a mihte, meahte.

INFINITIVE MOOD.

Indefinite Tense.

Magan *to be able.*

93. Futurity and Duty are expressed by the verb SCĒALAN or SCĒOLDAN to owe³⁷.

Infinitive.	Indefinite.	Perfect.
Scealan to owe.	Sceal ³⁸ shall.	Sceold should.

INDICATIVE MOOD.

Indefinite Tense.

SING.	Ic <i>ſceal</i> ^a	<i>I shall</i>
	Ðu <i>ſcealt</i>	<i>thou shalt</i>
	He, heo or hit <i>ſceal</i> ^a	<i>he &c. shall.</i>
PLUR.	þe <i>ſceolon</i> ^b	<i>we shall</i>
	þe <i>ſceolon</i> ^b	<i>ye shall</i>
	þi <i>ſceolon</i> ^b	<i>they shall.</i>
	^a <i>ſcýle.</i>	^b <i>ſceolun, -an, ſchullen, ſculon, ſcýlon.</i>

Perfect Tense.

SING.	Ic <i>ſceold</i>	<i>I should</i>
	Ðu <i>ſceoldest</i>	<i>thou shouldest</i>
	He, heo, or hit <i>ſceols</i> ^a	<i>he &c. should.</i>
PLUR.	þe <i>ſceoldon</i>	<i>we should</i>
	þe <i>ſceoldon</i>	<i>ye should</i>
	þi <i>ſceoldon</i>	<i>they should.</i>
	^a <i>ſceolde, ſceole.</i>	

INFINITIVE MOOD.

Indefinite Tense.
Scealan or *ſcýlah* to owe.

³⁷ Mr. Tyrwhitt, in his *Essay on the English Language of Chaucer's Time*, says, "The greatest part of the auxiliary verbs were only in use in the present and past tenses of their indicative and subjunctive mode. They were inflected in those tenses like other verbs, and were prefixed to the infinitive mode of the verb to which they were auxiliary: *I shall* loven; *I will* or *woll* loven; *I may* or *mow* loven; *I can* or *con* loven; &c. *We shallen* loven; *we willen* or *wollen* loven; *we mowen* loven; *we connen* loven, &c. In the past tense, *I shulde* loven; *I wold* loven; *I mighte* or *moughte* loven; *I coude* loven, &c. *We shulden*, *we wolden*, *we mighten* or *moughten*, *we couden* loven," &c. Todd's *Johnson*, vol. iv. p. 24. Ap.

³⁸ The auxiliaries *ſceal* and *ſcille* are often read with an ellipsis,

94. Volition and futurity are expressed by *YILLAN* or *YLLAN*³⁹ to *wish* or *wish*.

Infinitive.

Yyllan to *wish*.

Indefinite.

Yylle *will*.

Perfect.

Yold *would*.

INDICATIVE MOOD.

Indefinite Tense.

SING.	IC pylle ^a	<i>I will</i>
	DU pylt ^b	<i>thou wilt</i>
	HE, &c. pylle ^c	<i>he &c. will</i> .
PLUR.	PE pillon ^d	<i>we will</i>
	LE pillon ^d	<i>ye will</i>
	DI pillon ^d	<i>they will</i> .

^a *pile*.

^b *pilt, pile, yylle, pyle.*

^c *pylle, pile.*

^d *pyllað, pillen, -an, pylle, yylle, ylen.*

Perfect Tense.

SING.	IC ^a polð ¹⁰	<i>I would</i>
	DU polðest	<i>thou wouldest</i>
	HE, HEO, OR HIT polð ^a	<i>he &c. would.</i>
PLUR.	PE poldon ^b	<i>we would</i>
	LE poldon ^b	<i>ye would</i>
	DI poldon ^b	<i>they would.</i>

^a *polde.*

^b *Yolden and -un.*

or leaving out of the principal verb: as, *Ðis Godþpel yceal on Andree-mæsse dæg*, *This gospel shall (be read) on the feast of St. Andrew*. Here the words *beon* *geþaðen* must be understood. *Nelle ic nu næryne hionon*, *I will never (go) from hence*. The word *yapan* *to go*, is left out.

³⁹ In the same manner is conjugated *nyllan* *not to wish* or *be willing*. See Chapter vi. Note ¹⁷.

⁴⁰ *Nold*, *would not*, is a contraction for *ne polð*; and *noldon*, for *ne poldon*. See Chapter vi. Note ¹⁸.

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	Ic pÿlle	<i>I will or wish</i>
	Du pÿlle	<i>thou will or wish</i>
	He, heo, or hit pÿlle	<i>he, she, or it will or wish.</i>
PLUR.	þe pillow ^a	<i>we will or wish</i>
	þe pillow	<i>ye will or wish</i>
	þi pillow	<i>they will or wish.</i>

Perfect Tense.

SING.	Ic pold	<i>I would</i>
	Du pold	<i>thou would</i>
	He, heo, or hit pold	<i>he, she, or it would.</i>
PLUR.	þe poldor	<i>- we would</i>
	þe poldon	<i>ye would</i>
	þi poldon	<i>they would.</i>

INFINITIVE MOOD.

Indefinite Tense.

Pillan or pyllan *to wish.*

Imperfect Participle.

Pillende willing.

95. The defective verb **MOT** *can* or *be able*, is thus conjugated :

SING.	Ic mot	<i>I may, can, or am able</i>
	Du moteſt	<i>thou mayest, canſt, or art able</i>
	He, heo, or hit mot ^a	<i>he &c. may, can, or is able.</i>
PLUR.	Ye moton ^b	<i>we } may, can, or are able.</i>
	Ire moton ^b	<i>ye }</i>
	Hi moton ^b	<i>they }</i>

96. The verb **MOST**, *must* or *ought*, is thus formed:

SING.	Ic *moſt "	<i>I must or ought</i>
	Du moſterſt	<i>thou must or oughtest</i>
	De, heo, or hit moſt ^a	<i>he must or ought.</i>
PLUR.	þe moſton	<i>we</i>
	Le morton	<i>ye</i>
	Hi morton	<i>they</i>
		<i>must, or ought.</i>

* moſte.

IMPERSONAL VERBS.

97. Many verbs are only used in the third person singular; and are therefore called impersonal. In other respects they are like regular verbs. *Hit* þinð, or *hit* þýnde, or *þinde* hýt, *it rains*; *hýt* þunnode *it thundered*.

Some of these are used as personal with a pronoun of the accusative case: as, *Me* þincð, *me* þýncð, *me* þinceð, *mihi* videtur, *it seems to me*, or *I think*; *Me* relfum þuhþe, (Boet. p. 94, l. 16,) *mihi ipsi visum est*, *it appeared to me*, or *I thought*; *De* þincð, *tibi* videtur, *it appears to thee*, or *thou thinkest*; *Ðýncð þe*, (Luke x. 36,) *videtur tibi?* *does it appear to thee?* *thinkest thou?* *De* þuhþe, *tibi* visum est, *it appeared to thee*, or *thou thoughtest*; *Ðýncð him*, or *him* þincð, *videtur ei*, *it appears to him*, or *he thinketh*; *Ðæm men* þincð, *ipsi homini* videtur, *it appears to that man*, *that man thinks*; *Nænegum* þuhþe, *nulli* visum est, *it appeared to no man*, *no man thought*; *Hi* þincað, *iis* videntur, *they seem to them*, *they think*.

98. *Man*, with the verb, is often rendered impersonally, as the old French word *homme*, or the modern *on*, and the English *one* and *they*. For example; *Man* mihte geſeon *one might see*. Chron. An. 1011; *Man*

^a Our word *must* is evidently derived from *moſt*, which is similar to the Gothic ΓΛΜΩſTΕΔНN, *possent, they could*. *Moſt* sometimes signifies *might*.

bpohte. (Matt. xiv. 11,) French *On a apporté, they brought*; Man of ylo, French *On a tué, they slew*; Hēf man ȳræfðe ut fElfgiſe, here (at this time) *they drove out AElfgiva*. Chron. An. 1037. See Lye's *Dictionary*, sub voce *Man* for more examples.

A LIST OF IRREGULAR VERBS.

99. Many Anglo-Saxon verbs cannot be reduced to any regular method ¹².—The following are the principal irregular verbs, with their chief variations.

Acpencan, *to extinguish*; acpent, acpanc, acpinen, *quenched*.

Aȝan, *to own or possess*; aȝun, aȝan, *we, ye, they have*; aht, *we have had*; ahton, *they have had or possessed*.

Ahebban, *to heave up*; ahoȝ, *he hath lifted up*. Perhaps ahoȝ may be from ahaȝan, *to lift up*.

Ahƿorjan, *to rush*; aƿorȝ, ahƿurȝ, *he rushed*; ahƿurȝon, *they rushed*.

Anan, *to give*; an, *I give*; unne, *I give or thou givest*; unnon, *we, ye, they give*; uȝe, uȝhe, ȝdðe, *I or he gave*.

Belucan, Belȳcan, *to lock up*; belycð, *he locks up*; beleac, *he locked up*; belucon, or belocen, *we, ye, they locked up*.

Bepæcan, *to deceive*; bepæht, *he deceived*; bepæht-ejt, *thou deceivedst*. Likewise Pæcan.

Biddan, *to pray*; bit, *he prays*; bāð¹³, bæð, *he prayed*.

Bringan, *to bring*; bpoht, bpohte, *he brought*.

Brucan, *to enjoy*; bƿeac, bƿæc, *he enjoyed*.

Brȝean, Bugan, *to bow*; beah, brȝde, *he bowed*; beȝð, beȝed, *bowed*. So abugan, gebugan.

Bycȝean, *to buy*; bohte, *he bought*. So bebiçȝean *to sell*.

¹² See Etymology, 77.

¹³ See Etymology, 80.

Loman, Luman, Epiman, *to come*; com, he came; comon, cumon, *they came*.

Eunnan, *to know*; can I know; canſt, cunne, thou knowest; cunnon, we, ye, *they know*; cuſe, he knew.

Deaſpan, Dýpan, *to dare*; deaſ, deape, I dare; deaſpe, thou darest; duſpon, we, ye, *they dare*; doſpte, he durſt.

Delfan, *to dig*; dulſ, dielſ, delſ, dealſ, dalſ, he dug; dulſen, *digged*.

Don, *to do or make*; do, I do; deſt, dýrt, thou dost; deð, dýð, he doth; doð, we, ye, *they do*; dið, diðe, dýðe, he did or hath done; do, don, he may do, *they may do*.

Dneccan, *to vex or grieve*; dnoht, he vexed; dnohton, *they vexed*.

Fengan, *to take*; feng, foh, he took. So fon and be- fangan, *to take*.

Fleon *to fly*; fleh, fleah, fleoh, fly.

Гan, or Гangan, *to go*; Ic ga, Ic gange, I go; he gæð, he goes; pe gað, we go; eode, geode, I or he went; ga, go thou; ga ge, go ye.

Lebugan, *to bow*; gebýgð, he bows; gebeah, he bowed; gebugon, we, ye, *they bowed*; gebogen, bowed.

Gelæcan, *to approach*; gelihte, he came near.

Gelæccan, *to seize*; gelæhite, he seized.

Gemetan, *to find*; gemette, he found.

Gemunan, *to remember*; gemune, gemunde, it is remembered; gemunon, *they are remembered*.

Geotan, *to pour out*; gote, geote, he poured out; gutan, *they poured out*.

Geſean, Geſeon, *to see*; geſap, geſeah, geſeh, ge- reaſ, geſag, he saw; geſepen, seen.

Getan, *to GET*; geot, geotte, he GOT; geoton, they GOT; giten, gotten.

Gepæccan, Gepeacan, Gepæcean, *to afflict*; gepeahite, gepæhite, he afflicted.

Eriſan, *to give*; ȝearf, ȝær, or ȝarf, *I or he gave*; ȝifen, *given*.

Hon, Hangan, Hengan, *to hang*; Ic hoh, *I hung*; he hehð, he heng, *he hung*; hoh, (*crucifige*,) *hang*; hoð, (*crucifige*,) *hang*; hengon, *they hung*. Part. perf. hangen, *hung*.

Hebban, Heafan, *to heave*; heþð, *he heaveth*; hof, hofe, *I or he heaved*; hafen, hefen, heafen, *heaved*.

Helpan, *to help*; hulpe, *he helped*. So gehelpan.

Hlhan, *to laugh*; hloh, *he laughed*.

Hƿeoƿfan, *to turn*; hƿupr̥e, *he turned*; hƿupr̥fan, *they turned*. So ahƿeoƿfan.

Ican, Iecan, *to eke*, or *enlarge*; icte, ihte, *I or he enlarged*; icton, *we, ye, they enlarged*; iht, (*auctus*,) *enlarged*.

Lixon, *to shine*; lixte, *he shone*; lixtan, *they shone*; and perhaps lixdon, and lixdon.

Onȝitan, *to understand*; onȝeat, *he understood*; onȝatun, *they understood*. Also ȝýtan, or ȝetan, *to get, to procure, or obtain*.

Pæcan, *to deceive, to lie*; pæhte, *he deceived*.

Plætan *to smite*; plat, *he smote*.

Plihtan, *to be a surety*; plihte, *he gave his word*.

Reccan, *to reckon an account*; nohte, nehte, neahte, *he reckoned*; nohton, *they reckoned*.

Sahtlan, *to reconcile*; ȝæht, *he reconciled*, Norm.-Sax.

Sapan, *to sow*; ȝep, *he sowed*; ȝapen, *sowed, sown*.

Scinan, *to shine*; ȝcean, *he shone*.

Scippan, *to create*; ȝceop, *he created*. So ȝercippan.

Secan, *to seek*; ȝohte, *he sought*; ȝohton, *they sought*. So ȝeræcan.

Secgan, Sæggan, Sæcȝan, *to say*; ȝæcȝde, ȝæde, *he said*. Perhaps from ȝæcȝode: also ƿiðȝecȝan, ƿiðȝagian, *to contradict*.

Seon, *to see*; See Lereon.

Settan *to place*; rette, ret, *he placed*.

Sittan, *to sit*; ȝæt, *he sat*.

Slagan, *to kill or slay* ; *þloh he killed*. Perhaps *þlog*, *ȝ* being turned into h.

Streccan, *to stretch* ; *þtnehte, he stretched* ; *þtnehton, they stretched*.

Spejian, *to swear* ; *þroþ, he swore*.

Spizan, *to be silent* ; *þupode, þup, he was silent* ; *þupon, they were silent*.

Tæcan, *to teach* ; *tæhte, he taught* ; *tæc, teach*.

Teon, *to draw or accuse* ; *teh, tuȝe, he drew* ; *teo, teoh, draw*.

Deaþan, *to behove* ; *Ic þeaþ, I have need* ; *þeaþt, þuþfe, thou hast need* ; *þuþfon, we, ye, they have need* ; *þoþte, he has need*.

Dencan, *to think* ; *ðoht, ðohte, he thought* ; *ȝebencan*.

Dean-on, *to profit* ; *þag, þah, he profited*.

Týþian, *to give* ; *týðe, týðde, he gave*.

Þacian, *to wake* ; *peahte, wakened*. So apacian.

Þedan, *to be mad* ; *pedde, he was mad*.

Þincan, Þeopcan, Þoncan, *to work* ; *to build* ; *þoþhte, he worked, built* ; *þoppýþcan, to undo*.

Ynnan, Apnian, Apnan, *to run* ; *apn, upn he ran* ; *upnon, they ran*.

CHAPTER VI.

ADVERBS.

100. An Adverb¹ is a part of speech, joined to verbs, adjectives, or other adverbs, to denote some quality or circumstance respecting them ; as, *þiþelice ic ȝþnece*,

¹ As the *adjective* is an *adjected* or *added* word to express the quality, property, &c. belonging to a *name*, the *adverb* is a word added to denote the quality &c. belonging to the *action* or *being* specified by the verb. Hence, *Theodore Gaza*, l. iv. defines an adverb—*μέρος λόγου ἀπτωτον, κατὰ ῥήματος λεγόμενον, η ἐπίλεγόμενον ῥήματι, καὶ οὐον ἐπίθετον ῥήματος*. *A part of speech without cases, predicated of a verb*,

I speak wisely; ði pæpon to lange, they were too long.

If the etymology and meaning of adverbs be investigated, it will be found that most of them are corruptions or abbreviations of other words¹.

101. Adverbs are formed by continually using nouns and adjectives in certain cases, till they assumed an adverbial signification: for instance, in the dative case; as,

Hpilum², *awhile, sometime, now.* Spa micelum, *so greatly.*

Sticce - mælum³, *piece-meal, by degrees.* Dæghpamlic, } *daily.*

Hpýrptum, } *by turns.*

Hpýrþan, } *by turns.*

or subjoined to it, and being as it were the verb's adjective. Priscian gives the following definition of an adverb, lib. xv. p. 1003, *Adverbium est pars orationis indeclinabilis, cuius significatio verbis adjicitur. Hoc enim perficit adverbium verbis additum, quod adjectiva nomina appellativus nominibus adjuncta: ut, prudens homo, a prudent man; prudenter egit, he acted prudently: felix vir, a happy man; feliciter vivit, he lives happily.*

² The radical meaning of adverbs, prepositions, &c. (see Etymology 114, note ¹) is seldom evident, and often very obscure. In this work therefore they have been classed according to their present use, and distributed under the customary heads of Prepositions, Conjunctions, and Interjections: but there has been an effort, particularly in this chapter, to show from what words adverbs were most likely to be derived. This part of the work being a first attempt, is submitted with great deference to the consideration of critics in the Anglo-Saxon language.

³ *In or for a moment, the dative case of hpile a moment, time, &c.*

⁴ *The dative case of mæl, a part, and sticce, a morsel, part, &c.*

⁵ *The genitive case of roð, sooth, truth.*

⁶ *The genitive of þanc, a thank, favour, will.*

When the genitive does not end in *er*, the adverb is often formed thus ; as,
*Nihter*⁷, *by night*.
Éaller, *fully, perfectly*.

*Neðer*⁸, *of need, by constraint*.

<i>Appunga</i> , } <i>without</i>	<i>Capunga</i> (-e), <i>openly, publicly</i> .
<i>Onceapunga</i> ⁹ , } <i>payment</i> ,	
<i>Unceapenga</i> , } <i>gratis</i> .	<i>Gezunnga</i> , <i>clearly, indeed</i> .
<i>Yþrenza</i> , <i>in anger, angrily</i> .	<i>Sevnunga</i> , } <i>suddenly, by —inga</i> , } <i>and by</i> .
<i>Eallunga</i> (-e), <i>altogether, wholly</i> .	<i>Fæpunga</i> , <i>suddenly, forthwith</i> .
<i>Eællenge</i> , <i>behold</i> .	<i>Hraðinge</i> (-o), } <i>shortly</i> .
<i>Holunga</i> , } <i>in vain</i> .	—inego, } <i>shortly</i> .
<i>Holingga</i> , } <i>in vain</i> .	<i>Penunge</i> (-a), <i>by chance, haply</i> .
<i>Deapnenga</i> , } <i>privily, se-</i>	
<i>Deapnunga</i> , } <i>creily</i> .	<i>Gelome</i> ¹⁰ , <i>frequently</i> .

102. Adverbs probably formed from primitive adjectives.

<i>Sona</i> , <i>soon</i> .	<i>Ma</i> , <i>more, rather</i> .
<i>Læt</i> , } <i>late</i> .	<i>Softa</i> , <i>softly</i> .
<i>Læte</i> , } <i>late</i> .	<i>Lýt</i> , (parum,) <i>a little</i> .
<i>Sel</i> , <i>well, enough</i> .	<i>Deaple</i> <i>very much, vehemently</i> .
<i>Bet</i> , <i>better, more</i> .	<i>Yfel</i> , <i>evil</i> .
<i>Oft</i> , <i>oft, often</i> .	
<i>Yel</i> , <i>well, rightly</i> .	

103. Adjectives ending in *lic* are converted into adverbs by adding *e*. Indeed all adjectives of the positive state, signifying the quality or manner of a thing, take an adverbial signification by adding *lice*.

⁷ It is formed from *niht*, *night* : hence we have *Dægsey* ¹¹ *nihter*, *by day and night*. Genesis xxxi. 40.

⁸ From *ned*, *neðe*, *need, necessity*.

⁹ From *øg*, *without*, a privative prefix ; as, *op-blede*, *without blood*, and the Genitive plural of *ceapung*, *commerce, price, &c.*

¹⁰ From *geloma*, *utensils in frequent use* : hence the word *heir-loom* signifying any furniture decreed to descend by inheritance.

Lelomelice,	<i>frequently, often.</i>	Heaplice, <i>hardly, hastily.</i>
Fæplice,	<i>suddenly, forth with.</i>	Singallice, <i>continually, always.</i>
Soðlice,	<i>in sooth, truly, verily.</i>	Sputolice, <i>evidently, plainly.</i>
Euðlice,	<i>certainly, indeed.</i>	Digellice, <i>secretly.</i>
Hƿædlice,	<i>readily, soon.</i>	Snoteplice, <i>wisely, prudently.</i>
To hƿædlice,	<i>too readily or quickly.</i>	Rihtlice, <i>rightly, justly.</i>
Pitodlice,	<i>certainly, plainly.</i>	Ereplice, <i>distinctly, certainly, wisely.</i>
Eognorþlice,	<i>in earnest, truly, surely.</i>	Hƿeconlice, <i>quickly.</i>
Dæledlice,	<i>by itself, apart, particularly.</i>	Ecelice, <i>everlastingly, continually.</i>

104. Adverbs in lice admit of comparison by *op* and *oſt*; as, *Hƿædlice readily, hƿædlicop more readily, hƿædlicoſt most readily, &c.*

Dipſtelice, -*op*, -*oſt*, *daringly.* Snoteplice, -*op*, -*oſt*, *wisely.*
Rihtlice, -*op*, -*oſt*, *rightly.*

Some adverbs are more irregular in their comparison.

Hƿædert, *most readily, shortly.* Þýrje, *worse.*

ſEop, *æpert, ere, first.* Nextan } *next.*

Fulorþt, *often, very often.* Nehrtan } *everywhere.*

105. Adverbs probably from pronouns.

Hep, *here.*

Hebnu, } *behold.*

Henu, } *hence.*

— *ſopð*, *henceforth.*

Hidep, *hither.*

Hu, *how?*

Hpanon, *whence.*

Hƿæden, } *whither.*

Hpiðen, } *whither.*

Hpidep *hpega*, *somewhere.*

ſEghpiðen, *every way, every where.*

Hpænne, }

Ahpænne, } *when.*

Ahpænne, }

Hpæp, *where.*

Lehpæp, *every where.*

ſEghpæp, *every where.*

Nohpæp, *no where.*

Ähpaj, somewhere.	Spa, so.
Hpæt, namely, as yet.	Spa rpa, like as, as if, as it were.
Hpæt hpeza, (-u), hužu,	Éalrpa, also.
Hpæt hpužu, hpužu,	Spa želice, alike, of that sort, likewise.
Hpæt hpæz- anunžej,	Spa žopð, so forth.
Hpæþej, whether, if, al- though.	Spilce i. e. žpalice, as if, as it were.
Hpene, scarcely.	Éacþylce, likewise, be- sides.
Hpon, } somewhat,	Da, then.
Hponlice, } very little.	Da ja, whereas, whilst that.
Lýt-hpon, a little.	Đanan,
To hpan, } to what, where-	Đonan,
To hpon, } fore.	Đonon,
Hponan, whence.	Đæp riht, forthwith, by and by.
Ähponan, any where.	Đæp, there.
Ähponan utan, any where without.	Đæp žær, there, there where.
Nahponan, no where.	Đæpon, thereon or there-
utane, no where without.	Đapin, } in.
Hpý, why?	Đær, since that, whereby.
Fophpý, } why?	Đær þe, afterwards.
—hpýg, i. e. ig, } where-	Đenden, whilst, as long as.
—hpon i. e. en, } fore.	Đidep, thither.
To hpý, for what? where- fore.	Đonne, then; when, than.
Of þam, from thence.	Đur, thus.
Od þir, } hitherto.	Đur žejnæd, such, of this sort.

106. Adverbs probably contracted from verbs; as from the Imperative mood:

Lea, yea.

Lete, get¹¹, yet.

¹¹ Getan, to get.

Nu <i>ȝet</i> ,	<i>ȝed</i> ,	<i>ȝet</i> as yet, hitherto.	Elleȝ, <i>else, otherwise.</i>
— <i>ȝet</i> ma,	<i>ȝet</i> more.		<i>ȝona, ȝana</i> , <i>waxing, less.</i>
Lýre, <i>yes.</i>			Efȝe, <i>ever, always.</i>
Lang ¹² ,	<i>lang</i> ,	<i>long.</i>	Lif ȝefȝe, <i>if ever.</i>
Lanȝe,	<i>lang</i> ,		ȝen, <i>by chance.</i>
Uton,	<i>ȝut</i> ,	<i>but, moreover.</i>	Epȝyt-ȝu,
Utan,	<i>ȝut</i> ,		Epȝyt-tu-la,
Buton,	<i>ȝut</i> ,	<i>freely, of free</i>	<i>whether, used in ask-</i>
Butan,	<i>ȝut</i> ,	<i>cost.</i>	<i>ing ques-</i>
Buton ȝteon, <i>doubtless,</i>			<i>tions, Is it</i>
<i>without doubt.</i>			<i>so? &c.</i>

From verbs in the indefinite tense.

Spíȝe, <i>very much, greatly.</i>	A,	
To ȝpiȝe, <i>earnestly, exceedingly.</i>	Á, áá, ááá,	<i>always.</i>
Elleȝtɔrpiȝe, <i>too quickly or readily.</i>	Leo,	
Soð,	Leoh,	
Fulȝoð,	Iu,	<i>formerly, of old.</i>
—	Leaȝa,	
—	Iuȝena,	
Efȝe, <i>ever, always.</i>		

Indefinite and a Pronoun.

Síþhan, <i>after, further.</i>	Fuȝþon -un, <i>moreover, yea further.</i>
Nýmþe, <i>unless, perchance.</i>	

Adverbs ending in in, en, an, ed, from verbs.	
Hindan, <i>after, behind.</i>	Nipe,
ȝen, <i>once, one time.</i>	Nipan,
Nean,	Selden,
Fopnean,	Recene,
—neah,	Samod,
Feonȝan, <i>furthermore, moreover.</i>	Hþilon,
Nu, <i>now.</i>	Suȝhan ¹³ ,

from the south.

from the north.

¹² The imperative of *Langian*, *to prolong.*

¹³ Thus *An* and *on* (from *an-an to give*,) denote motion from a place ; *noȝhan* *from the north*, &c. ; *heonon* *hence*, &c.

Preterite &c., with a Pronoun.

Ðy lær, <i>lest that.</i>	Ætgæðeþe, <i>together.</i>
Ðe lær, <i>again.</i>	Liæn, <i>again.</i>
Lenoh ¹⁴ , <i>enough.</i>	

107. Adverbs probably from Prepositions.

Buþan, buþon, <i>above.</i>	Uþan, } <i>above, upward.</i>
Beneoð (-an), <i>beneath.</i>	Uþon, } <i>above, upward.</i>
Dune-paþð ¹⁵ , <i>downward.</i>	Ufe-meſt, <i>uppermost.</i>
Dam-peaþð, <i>homeward.</i>	Yiþ-þan, <i>above.</i>
Yerþ-peaþð, <i>westward.</i>	Neoþan, } <i>downward.</i>
Up-peaþðer, <i>upward.</i>	Beneoð (-an), } <i>beneath.</i>
Innan-peaþð, <i>inward.</i>	Beheonan, <i>on this side.</i>
Nýþer, <i>nether, lower down.</i>	Onzen, }
Yiþutan, <i>without.</i>	Onȝean, }
Binnan, <i>within.</i>	Leon, }
Beȝeondan ¹⁶ , <i>beyond.</i>	Lean, }
Upp, Up, up, <i>upon, above.</i>	Behindan, <i>behind, after.</i>
Dune, } <i>down, down-</i>	
Adun (-e), } <i>ward.</i>	

108. Adverbial phrases &c.

Dær þe } <i>so much the</i>	Æþ þam þe, <i>before that,</i>
ma, } <i>more, or rather.</i>	ere that.
Dær þe } er.	
Ma þonne, <i>more than.</i>	Spa lang rpa, <i>so long as,</i>
Ðe ma, <i>the more.</i>	<i>until that.</i>
Mid þy þe, <i>as soon as.</i>	Spa rpiþe, <i>so much.</i>
	Spa hƿær rpa, <i>wheresoever.</i>
	— hƿideþ, <i>whithersoever.</i>

¹⁴ Genoh or genog appears to be the past participle genoȝed multiplied, from the verb genoȝan to multiply: hence the English enough. Tooke, vol. i. p. 473.

¹⁵ Yærð, or yeaþð, is the imperative of the verb paþðian or peþðian to look at, &c. Tooke, vol. ii. p. 408.

¹⁶ Biȝeond or beȝeond is the imperative Be, compounded with the participle geond, geoned or goned from the verb Gan, Gangan or Gonzan to go or to pass: hence our word beyond; as "Beyond any place," means "be passed that place." *Diversions of Purley*, vol. i. p. 408.

Da hpile, so long as, until, while, then.	On hƿærðneſſe, in a short time.
Da hpile þe, while.	Ymlýtel, } a little while — alytel, }
On þis healf, on this part.	Inſtæpe, } soon, On þa healf, on that part.
On þa ƿíþpan healf, on quickly.	Sona inſtæpe, }
the right side.	Seldhpænne, } seldom.
On þa pýnþpan healf, on	On bæc, } backwards.
the left side.	On bæcling, }
Betþýh þar þing, in the	Lehend, -e, -on, -ne, nigh,
mean while, or season.	near.
Æt nextan, } at length,	Ánlæſt, } at the instant.
Æt nýhtan, } at last.	Ánlarſte, }
On á populd, in every	On larſte, at last, at length.
world, for ever.	Æft rona, forthwith.
Med micel hƿil, a little	To fopan þam, furthermore,
while.	beside.
Ðær niht, forthwith, by	Tuua, } twice.
and by.	Tupa, }
On niht, by night.	Todæz, } today.
Éaller, fully, perfectly.	Heo dæz, }
Mid ealle, altogether, en-	Tomeřgen, tomorrow.
tirely.	Æt ƿumum cýrpe, some-
Éaller to fæſte, too fast-	times, now and then.
ly, too surely.	Hu lange, how long.
Éaller to gelange, all too	Hu oft, how often.
long, nimirum.	Yel-hƿær, } every where,
Nimþe pen pæne, unless,	Lrepel-hƿær, } openly.
except.	Eller-hƿideþ, to or to-
Spíþe-ær, very early.	wards some other place.

109. ADVERBS OF NEGATION.

Na¹⁷, no, neither.Ne¹⁸, not.

¹⁷ The letter n contracted from ne not, is used in composition as a negative, especially in pronouns and adverbs; as, Nan, nothing, no one, from an one, like the Icelandic n-einn, English n-one, Latin n-ullus, &c., n-æyrne, English n-ever. If the chief word begin with h it

Ne, ne, <i>not, neither.</i>	Noht-þon-lær, } <i>not, no,</i>
Nær, } <i>not, no, not so</i>	Naþe-lef, } <i>neverthe-</i>
Nere, } <i>not, no, cer-</i>	Naller, } <i>less, ne-</i>
Nere nere, } <i>tainly not,</i>	Nærne, } <i>ver.</i>
Nær nær, } <i>certainly</i>	Nohpædep, <i>neither.</i>
	Nate-þær- } <i>no, not, in-</i>
	hpon, } <i>no wise.</i>
No, no, <i>not.</i>	Naterhpon, }
Noht, } <i>no, not.</i>	Na ellef, <i>no, not other-</i>
Nocht, } <i>no, not.</i>	<i>wise.</i>
Na lær, neller, <i>no, not,</i>	
<i>not at all.</i>	

is lost in composition: as, n-abban *not to have*, from habban *to have*; if it begin with y or þi, y is put instead; as, n-ýllan *to be unwilling*.

The word ne *not*, is the usual negative; it is always set before verbs, like the Russian *ne* and the Latin *non*: for example, Dpi þæftað Iohannij leopning cnihtaj and þine ne þæftað, *Why do the disciples of John fast, and thine fast not?* ne mazou hi þæfcan, *they cannot fast.* By cutting off the e, ne is often made to coalesce with the following noun or verb; thus, Ne ænigum, and ne pille become nænigum, and nille. See Chapter v. Note 39 and 40. Na is the English *no*: for example, na hæp, Engl. *no where*: it also expresses *not* in an antithesis, where ac, *but*, comes after: for example, Na yþilce ge jec-zað ac, *not as you say, but, &c. &c.* nallay, *not*, is probably a contraction of nalær, or na ellef: for example, Nalley þæt an, *not this alone.* Nær, *not*, seems not to have come from na þær, but rather to be an abbreviated form of nallef: for example, Ðý hit bið þær monnef god, nay þær anyealdey, gíp je anpealð god bið, that is, *Therefore it is the good of the man, not of the office, if the office be good.* Of hiȝ agenþe gecynðe naȝ of þine, that is, *Of his own nature, not of thine.* Negations, however, as the student will perceive by these examples, are frequently expressed in Saxon, as in other languages, by a simple word: still it frequently happens, that there is a double negation; one is placed before the noun, the other before the verb. Negative words compounded of ne- n-, do not form a complete negation, if ne be not repeated. For example, Nan man ne yþað nýne jcýp to ealdum peafe, *No man seweth a piece of new cloth on an old garment.* If several such words are contained in the sentence, ne is still reiterated. For example, Nu geþe reah nærþe nan man god, *No man ever saw God at any time;* Ge penað þæt ge nan gecynðelic god ne geþælþa on innan eay yelþum næbbað. *You imagine that you have no natural good or happiness within yourselves.* If the negative belong to a verb, both ne and na

CHAPTER VII.

PREPOSITIONS¹.

110. A Preposition is a part of speech that connects words with one another, and shows the relation between them: *Fram þam menn*, *from that man*. *Ælf. Gram.*

111. Prepositions governing an Accusative Case.

Abutan, <i>about</i>	Betpeox, betpux, betp <small>y</small> x,
Agen, <i>agean</i> , <i>against</i>	betp <small>ih</small> , <i>between</i> , <i>betwixt</i>
Andlang, <i>andlong</i> , <i>ALONG</i> , <i>near</i>	Butan ² , buton, <i>beside</i>
Beþoran, <i>BEFORE</i>	Emb, ýmb, embutan,
Begeond, <i>begeondan</i> , -eond, <i>geond</i> , <i>beyond</i>	F <small>or</small> , <i>FOR</i> Geond, <i>see begeond</i>

are frequently used, and the *verb* is put between. For example, *Ne be þuþfon na þa halan læcer*, ac þa he unþume jýnd. *They who are whole, need not a physician, but they who are sick.* *Ne eom ic na Cristus, I am not the Christ.* *Nor* and *not* are expressed by means of *ne ne*, when *not* (*ne*) precedes: as *Ne fære ge ne ne fyligeað*, *Go ye not out, nor follow him.* But after *naþer*, *neither*, merely a single *ne* follows in every member of the sentence. For example, (Matthew vi. 20.) *Gold-hoþdeæð eoy* *þoðlice goldhopðay*, *on heorenan*, *þær naþor om ne moðþe hit ne fórnýmð*, *and þær heo fær hit ne deljað*, *ne ne fórfætlað*, *Lay up for yourselves treasures in heaven*, &c. &c. &c. Here are examples of both expressions.

¹ “ *Præpositio* *is* *fōrējetnýj*. *je* *bið* *geþeod* *naman*. *þ* *þorðe*. *þ* *tent* *æfre* *on* *fōrēpeardan*. *ab illo homine*, *fram þam menn*. *hef* *is* *je* *ab*, *prepositio*, *apud Regem sum*, *ic eom mid þam cýnincge*. *hef* *is* *je* *apud*, *prepositio*, *ad regem equito*, *ic prode to cýnincge*, *et cetera*.” *Ælfrici Gram.* p. 3.

² Horne Tooke thinks this word is the imperative mood *be-utan*, from *beon-utan*, *to be out*: hence our conjunction *BUT*, *be out*. He thinks also that *bot*, the imperative mood of *botan*, *to boot*, or perhaps *bot*, *a compensation*, is the root of our conjunction *BUT*, *to boot*. — *Tooke's Diversions of Purley*, vol. i. p. 190.

³ This word in composition has a deteriorating meaning: as, *Forbedan*, *to forbid*; *Fordeman*; *to condemn*; *Fordon*, *to make an end of*. According to Tooke it is derived from the Gothic substantive **FEIKN**, *cause*. See *Etymology*, 113.

Gemang ⁴ , <i>among</i>	Uppan, <i>upon, above</i>
Innan, <i>in</i>	Utan, <i>about</i>
Ofen, <i>OVER, above</i>	Við, <i>Near</i>
On, <i>in, to, among</i>	Við-æftan, <i>after, behind</i>
Ongean, <i>in, against</i>	Við-fojan, <i>before</i>
Od, <i>to</i>	Við-innan, <i>within</i>
Teh, <i>against</i>	Við-geondan, <i>about</i>
Puph, <i>through</i>	Við-utan ⁵ , <i>without</i>
To-geaner, <i>against</i>	Ymb, <i>about</i>
Undeñ, <i>UNDER</i>	Ymb-utan, <i>round about.</i>

112. Prepositions governing a Dative Case.

Eftær, <i>after</i>	Betpux, betpeox, betpýx, <i>betwixt</i>
Epi, <i>ere, before</i>	Binnan, binnon, <i>within,</i> <i>except</i>
Et, <i>at</i>	Buðan, buðon, <i>above</i>
Eftfojan, <i>before</i>	Butan ⁶ , buton, <i>without</i>
Amanz, <i>among</i>	Fop, <i>before, on account of,</i> <i>FOR</i>
Be ⁶ , bi, bið, <i>by, nigh</i>	Fpa ⁸ , fnam, <i>FROM</i>
Bæftan, } <i>behind</i>	Lehend, <i>near, at hand</i>
Be-æftan, } <i>behind</i>	Gemang ⁴ , <i>among</i>
Beforjan, <i>before</i>	Innan, <i>within</i>
Begeond, } <i>beyond</i>	Into, <i>in</i>
Begeondan, } <i>beyond</i>	Mid, <i>with</i>
Beheonan, <i>on this side</i>	
Betpeonan ⁷ , betpih, be- tpinan, <i>between</i>	

⁴ The imperative of Gemengan, *to mix, to mingle*; from mængan and mengian, *to mix*.

⁵ From við-utan or við-þan-utan or yeorjan, *to be*: as, Beon-utan, *to be out*; hence our English words *without* and *be-out* or *but*.

⁶ Be is said to be the imperative mood of beon, *to be*.

⁷ From the imperative Be, and tƿegen, *twain or two*.

⁸ Derived from the substantive ƿrum, like the Gothic **FEHM**, *beginning, original source, author*; hence our preposition *from*: as, Figs came *from* Turkey.

Figs came *beginning* Turkey. *Diversions of Purley*, vol. i. p. 342.

Neah, <i>near</i>	Toȝeaner, <i>towards, against</i>
Of ⁹ , <i>of, from</i>	Tomidder, <i>among</i>
Ofep, <i>over, above</i>	Topeapd, <i>toward</i>
On, <i>in, into</i>	Undeȝ, <i>UNDER</i>
On-uȝan, } <i>upon, above</i>	Unfeoȝ, <i>nigh, near</i>
On-uppan, } <i>upon, above</i>	Up, uppan, uppe, UP, <i>above</i>
Oð, <i>as far as, to</i>	
Til, to ¹⁰ , <i>to</i> . See p. 139 and note ⁷ .	Utan, utoȝ, <i>without</i>
Toȝopan, <i>before</i>	Við, <i>WITH, against</i>

The preceding prepositions are also of extensive use in the composition of words, as well as the following inseparable prepositions.

INSEPARABLE PREPOSITIONS.

113. There are some inseparable prepositions which are used only in composition; such as *di*, *dis*, *re*, *se*, *con*, *among the Latins*: as,

And, in composition, signifies *to* or *back*: as; And-bidian, *to hope for*; And-lang, *along*; And-ȝpupnan, *to offend*; And-pæccan, *to bring back*; And-ȝtandan, *to stand back, or resist*; And-ȝpapian, *to answer or give an answer*.

Ed signifies *again, of new, back again*: as, Ed-cenninȝ, *regeneration, or new birth*; Ed-lean, *a reward*; Ed-nipian, *to renew*. Ed was also, as it is still, the termination of the perfect tense, and of the perfect participle.

Efen signifies *equal, just, alike*: as, Efen-biȝceop, *a fellow bishop*; Efen-eald, *of the same age, coeval*; Efen-bliȝrian, *to congratulate or rejoice with*.

Eft signifies *again, back again*: as, Eft-agȝpan, *to*

⁹ Probably from aȝopa, like the Gothic **ΑΞΛΚΛ**, *consequence, offspring, successor*. As for signifies *cause*, or signifies *consequence*, *Diversions of Purley*, vol. i. p. 367.

¹⁰ It is singular that to in composition has frequently a deteriorating effect: as, To-peoȝpan, the same as a-peoȝpan, *to cast away*; from peoȝpan, *to cast*: to-pendan, *to overturn, demolish*; from pendan, *to turn*.

restore, to give back again ; Eft-apacian, to set up again.

Em : as, *Embe, about ; Em-don, to compass about : also as, Emn, equal ; Em-long, equal length ; Em-leof, equally dear.*

Foþ, signifies *by, for, from, against, besides* : as, *Foþ-bæpan, to restrain ; Foþ-beodan, to forbid, to prohibit ; Foþ-deman, to be judged or decided between.* See Etymology, 111, Note 3.

Foþe signifies *before* : as, *Foþe-bæpan, to carry before ; Foþe-cuman, to go before.*

Wij denotes *an error, defect, &c.* : as, *Wij-bopen, a miscarriage ; Wij-lician, to displease ; Wij-don, to be done badly.*

Op denotes *in, from, im* : as, *Op-gylde, without price ; Op-trupian, to distrust.*

Od denotes *off, from* : as, *Od-hyðan, to hide from, to abscond ; Od-bærjtan, to break off.*

Un signifies *in, not, un* : as, *Un-abegendlic, inflexible ; Un-boht, unbought ; Un-clean, not clean ; Un-cuð, unknown, uncouth.*

Wíþeþ denotes *against* : as, *Wíþeþ-þecgan, to speak against ; Wíþeþ-copen, rebellious.*

An acquaintance with the composition of words¹¹, especially by prepositions, will greatly facilitate the acquisition of a language; for one radical term, combined with prepositions, forms many words, which retain the signification of their simple parts. The recollection of the radical words will be sufficient to bring to the mind its numerous derivatives, and will most deeply impress on the memory the precise signification of many words, which otherwise could be scarcely ascertained. Thus *þtandan, to stand*, compounded with *agen* or *ongean*, becomes *Agen-þtandan, to stand against, or to oppose*; *And-þtandan, to stand back or resist*; *Of-þtandan, to*

¹¹ See the composition of Latin words briefly treated in my "Introduction to Latin Construing," p. 60—62.

stand off, or to tarry behind; Unde-p-ſtandan, to stand under, or to bear: applied to the mind, to know, or to UNDERSTAND; Pih-ſtandan, to STAND AGAINST, or to oppose. Thus also *lædan, to lead; ſendan, to send, &c.* are compounded by separable and inseparable prepositions, and form many words¹².

CHAPTER VIII.

CONJUNCTIONS¹.

114. A conjunction is a part of speech² that connects words and sentences together: as, *He ſtent ɔ ppecð*,

¹² In Latin, the simple word *duco, to lead*, “admits before it *ab, ad, con, circum, de, e, in, ob, per, pro, se, sub, trans*, and becomes *abduco, to lead from, away, &c. ; adduco, to lead to or bring ; conduco, to lead together or conduce ;* and so of its other compounds, uniting the signification of the preposition with the verbs.” See *Introduction to Latin Construing*, p. 62.

¹ In respect of the real character and meaning of conjunctions, I consider them as no distinct class of words, but, like adverbs (see p. 180, Note³), as abbreviations of two or more significant words. The truth of this remark will be clearly seen in the notes. As an example, we may give *eac, and*, which is only the imperative mood of *ea-can, to add unto, to eke, to increase.*

“Perhaps it may be worth remarking, as an additional proof of the nature of this conjunction, that in every language where this imperative is used conjunctively, the conjunction varies just as the verb does.”

“In Danish, the conjunction is *og*, and the verb *øger*.

“In Swedish, the conjunction is *och*, and the verb *öka*.

“In Dutch, the conjunction is *ook*, from the verb *aecken*.

“In German, the conjunction is *auch*, from the verb *auch-on*.

“In Gothic, the conjunction is **ΛΝΚ**, and the verb **ΛΝΚΛΝ**.

“As in Saxon the conjunction is *eac*, from the verb *ea-can*.” See Horne Tooke’s *Diversions of Purley*, vol. i. p. 179.

³ “Coniunctio ɔj je geþeodný oððe geþegincz þej ðæl ne mæg naht þuñh hine ɔylýne. ac he geþegð toȝæðeƿe æȝþer ze namañ. ze ƿord. ȝif þu beþnýnt. *Quis equitat in civitatem, hya put into þam ƿort. þon cyeð he. Rex, et Episcopus. je cýning ɔ je býcop. je et. ƿ ɔj. and. ɔj conjunctio: ego et tu, ic ɔ þu. ƿord he geþegð þuñ. Stat et aquitur. he ſtent ɔ ppecð,*” &c. Aelfrici Gramm. p. 3.

He stands and speaks. Ælf. Grammar. Sapl ȝ licchoma pýrcāð anne mon, The soul and body make one man.
Boet. 85, 9.

Ac, but

Æȝðer ge---ge, when---
then; so --- as

And³, ond (and in Dan.-Sax.
ende), and, but

Æac⁴, also (in Dan.-Sax. oc,
also), and

Æonnortlice, ƿitodlice,
therefore

Foþe,
Foþi(-ȝ), } because, there-
Foþig,
Foþan,
Foþam,

Foþi þonne, } because,
Foþan þe, } because
Foþam þe, } that
Furþon, ȝpilce, also

Gif⁵, if

Hpæt, þa, but

Hpæþer, ȝ WHETHER,

Hpæþene, ȝ yet

Na lef---ac, not only ---
but

Nemne: See Nýmþe

Ne, ne hpæþer, nane, nor,
neither

Nýmþe⁶ or nemþe, nemne,
unless, but, except: from
ným, &c. Tooke, vol. i.
p. 171.

Oððe, or

Sam, whether

Soðlice, but

Spa ȝpa, as, as if, as it were
Spilce, as if, because, as

³ From An-að, the imperative mood of Anan, to give, and að, a heap. Hence our *and*, which has the same import: as, "Two and two are four;" or, Two, add two to the heap, are four. *Diversions of Purley*, vol. i. p. 221.

⁴ The imperative mood of Æacan, to add.

⁵ The imperative mood of Gifan, to give; like the Gothic **ΓΙΞΛΝ**, to give. From the imperative Gif is derived our English *if*. Gif is to be found not only, as Skinner says, in Lincolnshire, but in all our old writers. Gawin Douglas, a Scotch poet and bishop, and translator of Virgil's *Æneid* about A.D. 1500, almost always uses gif. He has only once or twice used if: once he uses gewe, and once giffis; and sometimes in case and in cais, for gif. I shall only give one example of gif; and refer to the "*Diversions of Purley*" for other instances, vol. i. p. 152, &c.

"Forgiff me, Virgill, gif I thee offend." G. Douglas, Pref. p. 11.

⁶ The imperative mood of Nýman or Neman, to take away, dismiss, with the addition of þe, that: as, Nýmþe, take away or dismiss that. Tooke's *Diversions of Purley*, vol. i. p. 171.

Spilce eac, <i>moreover, also, besides</i>	Ðeah hƿæþeƿe, <i>notwithstanding, nevertheless</i>
Uton, uto[n] nu, <i>but, beside, moreover</i>	Ðe leſ, <i>lest, nor</i>
Ðær, þi, <i>because</i>	Ðy, <i>therefore, because</i>
Ðeah, þeah þe, <i>though, although</i>	Þitodlice, <i>but, therefore.</i>

CHAPTER IX.

INTERJECTIONS.

115. An Interjection is a word that expresses any sudden emotion of the mind: as, *þa iſ me, Woe is me!*

Ēala, <i>O! alas!</i>	Hiȝ la, <i>alas!</i>
Ēala eala, <i>very good! very well! well-well!</i>	La, <i>lo! behold! O³!</i>
Ēala, ȝif, <i>O! if or that</i>	Loca, <i>look! see! behold!</i>
Ēala hu, <i>O! how</i>	Loca nu, <i>look now! see here!</i>
Ēfne, <i>behold²!</i>	þa or pala, <i>alas!</i>
Ēop, <i>alas! ah!</i>	þe la pa, <i>well-away!</i>
Ha, ha, he, he, <i>(laughing)</i>	þella pel, <i>well, well!</i>
Heonu, <i>behold!</i>	þel me, <i>well is me!</i>

¹ As, Ēala bƿoþeƿ Ēcgþýþt. eala hƿæt ðýðeſt þu. *O, brother Egbert! O! what didst thou?* Bede.

² As, Ēfne nu, *behold now!*

³ La hu oꝝt, *Lo! how oft.* La nu, *Lo! now, Behold now!* La is both prefixed and affixed to interrogations: as, La hƿilc, *who?* Ƿæt iſ þ la, *What is that?* Ƿilt þu la, *Wilt thou?* Iſ þær genoh la, *Is there enough?*

P A R T III.

S Y N T A X.

CHAPTER I.

THE CONSTRUCTION OF SENTENCES.

1. SYNTAX (from *συνταξίς*, *composition*) teaches the composition, order, agreement, and government of words in a sentence.
2. A sentence, being an assemblage of words, expressing a perfect thought, or making complete sense, is distinguished at the end by a period, or full stop, marked thus, (: or ;).

Sentences are divided into Simple and Compound.

3. A simple sentence has in it but one nominative case and one finite verb¹, either expressed or understood; as,

Caīnan lýfode: Gen. v. 12.

Cainan lived.

St̄neamar r̄todon: Cæd. 72. 15.

Streams stood.

Se Ðælend̄ peop: John xi. 35.

The Saviour wept.

These are sentences, because they express perfect thoughts, or make complete sense.

If the verb be active, the sentence must not only have a nominative case, and a finite verb, but an accusative; because, without the accusative case, no complete sense would be communicated. If we say, *Ic r̄ylle*, *I give*; *Yilnigað men*, *men desire*; and *Die poldon habban*, *they might have*; it is manifest the sentences are imperfect: but if the accusative cases *piðdom*, *anpealde*, and

¹ A finite verb is that to which number and person belong: a verb is called *finite*, to distinguish it from a verb of the *infinitive* mood.

hljān, be subjoined, they will be perfect sentences, because complete sense will be conveyed ; as,

Ic rylle piȝdom: Luke, xxi. 15.

I give (or will give) wisdom.

Ylñigað men anpealdej: Boet. 38. 4.

Men desire power.

Hie poldon habban hliðan: Boet. 38. 6.

They might have fame.

Though a simple sentence can have but one nominative case, and one finite verb ; it may contain a verb in the infinitive mood, with other words, and still continue a simple sentence ; as,

Ne nan mon ne mæȝ þam geȝceadþiȝan mode geðeþian: Boet. 32. 27.

No man can (is able to) injure the reasoning mind.

Ne mæȝ non mon nænne cræft ȝorþþingan butan piȝdome: Boet. 37. 18.

No man can bring forth any virtue without wisdom.

4. A compound sentence has in it more than one nominative case, or more than one finite verb, either expressed or understood ; or it consists of two or more simple sentences connected by *relatives* or *conjunctions* ; as,

Ylñigað men anpealdej ÐE hie poldon habban hliðan: Boet. 38. 4.

Men desire power, that they might have fame.

Ælc god tƿyþ býrð gode pærtmað. AND ælc ýfel tƿyþ býrð ýfæle pærtmað: Matt. vii. 17.

Every good tree beareth good fruit, and every evil tree beareth evil fruit.

God ƿr oþðrnuma FORÐI ÐE he pær æfne: Aelf. Hom.

God is beginning, wherefore he was ever.

God ƿr ende FORÐAN ÐE he bið æfne: Aelf. Hom.

God is end, because he is ever.

Mon ƿr ƿapl ȝ lichoma: Boet. 89. 10.

Man is soul and body.

5. The parts of a compound sentence were not so accurately distinguished into members and clauses by the Anglo-Saxons, as they are by us. Instead of our comma, semicolon, and colon, they only used one point, thus (.) which merely denoted the sense to be imperfect.

6. The Anglo-Saxon, having inflected terminations, is in some measure a transpositive language ; but it by no means admits of such liberty in placing the words in a sentence as in Latin* and Greek. The most common modes of action or existence are denoted, not as in Latin by inflection, but as in modern English by auxiliaries, which render the Syntax of the Saxon more free, and like our own language. We cannot therefore give minute directions for the collocation of words in a sentence ; but the following remarks may be of use to the young student.

The nominative case is usually placed before the verb.

The participle is sometimes found at a distance from the neuter verb, and often at the close of the sentence ; as,

Man pær fñam Lode arend: John i. 6.

A man was sent from God.

Negatives, adverbs &c. are for the most part placed before the verb ; as,

Ne nan mon ne mæg þam mode gedepian: Boet. 32. 27.

No man can injure the mind.

The accusative as well as the nominative case is generally placed before the verb, which will therefore often be the last word in a Saxon as well as a German or Latin sentence ; as,

Ðluteþna pella pæten hi ðpunccon: Boet. 30. 8.

They drank the water of pure springs.

Agýrað þam Cæsere þa þing þe þær Cæsere rynt: Matt. xxii. 21.

Give to Cæsar the things that are Cæsar's.

* See the Author's *Latin Construing*, page 4. .

CHAPTER II.

7. Syntax consists of two parts :

1. CONCORD. 2. GOVERNMENT.

8. Concord is the agreement of one word with another in case, gender, number, or person.

9. Government is when one word requires another to be in a particular case or mood.

THE CONCORDS.

10. There are three concords.

- 1st. Between the nominative case and the verb.
- 2d. Between the substantive and the adjective.
- 3d. Between the relative and the antecedent.

THE FIRST CONCORD.

11. The first concord is between the nominative case and the verb.

The verb must be of the same number and person as the nominative case.

Lufaſt þu me: Du paſt þ ic ðe luſige: John xxi. 16.

Lovest thou me? Thou knowest that I love thee.
Se piſdom geđeð hij luſiendaſ piſe: Boet. 60. 10.
Wisdom maketh his lovers wise.

12. A noun of multitude may have a verb of the singular or plural number.

Deor menigeo. he ne cuþe þa æ. hiȝ rýnt apýrgeðe: - John viii. 49.

This people that knoweth not the law are cursed.

Đat þolc pæſ Zachariam ge-anbidiȝende. and pun-ðroðon: Luke i. 21.

The people was expecting Zacharias, and (miraban- tur).wondered.

Ēall þ folc aƿar ƿ r̄todon:. Exod. xxxiii. 8.

All the people (surgebat) arose and (stabant) stood.

13. Two or more nominative cases singular will have a verb plural; as,

Ic ƿ Fæder ƿynt an:. John x. 30.

I and the Father are one.

Mað ƿin mod ƿ ƿin geƿceadƿiƿner geƿeon:. Boet. 146. 18.

Thy mind and reason may see.

THE SECOND CONCORD.

14. The second concord is between the substantive and the adjective.

The adjective or participle is always of the same number, case, and gender as the noun.

Ða ƿyht æþelo bið on ƿam mode:. Boet. 67. 22.

The right nobility is in the mind.

Heƿ iƿ min leoƿa ƿunu:. Matt. xvii. 5.

Here is my beloved Son.

Geƿceadƿiƿner iƿ ƿyndƿelic cƿæft ƿæne ƿaple:. Boet. 79. 36.

Reason is the peculiar endowment of the soul.

THE THIRD CONCORD.

15. The third concord is between the relative and the antecedent.

The relative agrees¹ with its antecedent in gender, number, and person. Its case depends upon some other word in the sentence.

¹ The relative agrees in number, case, and gender with the noun understood after it. When the noun understood is supplied in the examples, they will stand thus :

Ne ƿýnceað æfter ƿam mete he (mete) ƿorƿýrð.

Þi nemuað hiȝ nama. Ēmanuhel. þ (nama) ȳȝ Ȥod mið uȝ.

Rice on ƿam (pice) he leoƿað.

In the first example he agrees with mete, which is the nominative case to the verb ƿorƿýrð. In the second, þ agrees with nama, which is the nominative case to ȳȝ: and in the third, ƿam agrees with pice in the dative case governed by the preposition on.

Ne pýnceað æfter þam mete þe fórrýrð:. John vi. 27.

Labour not after the meat which perisheth.

Ði nemnað his naman. Emanuhel. þ yf. God mid us:. Matt. i. 23.

They shall call his name Emanuel, which is, God with us.

Rice on þam he leopað:. Hom. Elstob. 44. 12.

The kingdom in which he liveth.

CHAPTER III.

OF GOVERNMENT.

Government of Nouns.

16. One substantive governs another, signifying a different thing, in the genitive case.

Ðírger manner hoþr:. Ælf. Gram.

This man's horse.

Lýnninȝ heofoneȝ:. K. Alfred's Will.

King of Heaven.

Ðýr yf Iudea cýningȝ:. Luke xxiii. 38.

This is king of the Jews.

17. But nouns signifying the same thing are put in the same case.

Ælfred. Kuning ƿær pealhýtod ðírger bec:. Boet. Præf. xi.

King Alfred was translator of this book.

18. A noun signifying *praise* or *blame* is put in the genitive case; as,

Ðír folc ȝr heaþðer mōðer:. Exod. xxxii. 9.

This people is of hard mind.

Da ƿænon hƿiter lichaman. ȝ ƿægner andplitan men:. Hom. Elstob. 11. 16.

They were of white complexion, and men of fair countenance.

Erðne gleaupnerre cniht:. Bede.

A boy of good disposition.

19. The genitive case is sometimes put alone, the former noun being understood; as,

He geref Iacobum Zebedei: Matt. iv. 21.

He saw James the son of Zebedee. (Sunu, the son, is understood).

20. Words which express *measure, weight, age, &c.* are put in the genitive case.

Bneoton is eahta hund mila lang. ⁊ tu hund mila bñad: Bede 473. 11.

Britain is eight hundred miles long, and two hundred miles broad.

Yund yncef lang: L. L. Aelfr. R. 40.

A wound an inch long (the length of an inch).

21. Nouns signifying the *cause or manner* of a thing, or the *instrument* by which it is done, are put in the dative case.

And heo clýpode mycelne ytefne: Luke i. 42.

And she cried with a loud voice.

þig fægenodon ryþe myclum geþean: Matt. ii. 10.

They rejoiced with very great joy.

þi ryþæcað nipum tungum: Mark xvi. 17.

They spoke with new tongues.

22. Nouns signifying *part of time*, or answering the question *when*, are put in the genitive case.

Ðær dæger (illo die). Jos. x. 11.

That day.

Dæger ⁊ nihter (die et nocte). Gen. xxxi. 40.

By day and night.

23. *Duration of time*, or nouns answering the question *how long*, are put in the accusative or dative case.

þry dagar (tres dies). (Jos. ii. 16).

Three days.

þpi ytannde ze hef ealne dæg idele: Matt. xx. 6.

Why stand ye here all day idle?

þrim dagum (tribus diebus). Exod. x. 23.

Three days.

24. Nouns ending in *full* and *lice*, and words compounded with *efen*, *efn*, or *emn*, and the noun *þeapf*, *need*, govern a dative case.

þurhfull þam cýnningum: *Ælf.*

To be honoured by kings.

Efen-læcan þam aportolum: *Wanl. Cat.* p. 5. 1.
To be like the apostles.

Emn-þaþiz heom: *Oros.* 1. 10.
Grieving with them.

Unaþecȝendlic ænigum: *Chr. Sax.* mxii. 35.
Inexpressible to any one.

Bige þa þing þe ur þeapf ry: *John* xiii. 29.
Buy the thing which for us is necessary.

Nýr halum læcer nan þeapf: *Matt.* ix. 12.
There is no need of a physician to the well.

25. A noun with a participle, or two nouns with the word *being* understood between them, governed by no other word in the sentence, are put in the dative case, sometimes called the dative absolute.

Gebȝedum cneopum: *Mark*, i. 40.
Knees being bent (with bended knees).

THE GOVERNMENT OF ADJECTIVES.

26. *Superlatives, partitives⁴, numeral adjectives, the relative ðpa, who, and adjectives in the neuter gender without a substantive*, generally govern the genitive case; as,

þpæt yþeler dýde þer:

What evil (what of evil) did this man?

mæg ænig þing goder beon of Nazareþ: *John*. i. 46.
May any good (any thing of good) be of (from) Nazareth?

⁴ This rule extends so far, that when a similar idea is comprehended in the sentence, the genitive case is used, though no partitive word is expressed; as,

Nýr hit na þe gecýndc þette þu hi age.

It belongs not to thy nature to possess them.

Here *gécýndc* is in the genitive case, as if we should say *It is not of thy nature &c.* See Rask's *Grammar*, p. 100.

Sume ðapa bocepa: Luke xx. 39.

Some of the Scribes.

Ðpa pýrja monna (quisnam sapientum?) Boet. 37. 2.

Which of the wise men?

Ēalja pýrta mæjt (omnium herbarum maxima).
Mark, iv. 32.

The greatest of all herbs.

Naht ýfelej:

No evil, or nought of evil.

27. *Than* after the comparative degree is made by þonne, þenne, and sometimes þe.

Le rýnt reljan þonne manega rpeaþpan: Matt. x. 31.

Ye are better than many sparrows.

When the words þonne, þenne, or þe, are omitted after a comparative, the following word is put in the genitive or dative case. The above passage in Luke xii. 7. is

Ge rýnt betepan manegum rpeaþpum:

Ye are better than many sparrows.

28. Adjectives denoting *plenty, want, likeness, dignity, worthfulness, care or desire, knowledge, ignorance, also the substantive pana, want, have sometimes a dative and sometimes a genitive case after them.*

Fulle ðeadna bana: Matt. xxiii. 27.

Full of dead bones.

Se ðælend pær full halzum garþe: Luke iv. 1.

The Saviour was full of the (to the) Holy Ghost.

Du fela pilezena: Matt. xvi. 9, 10.

How many baskets?

Sumer ðinger pana: Boet. 34. 9.

Want of something.

Gelica minej þeoperj: (similis mei servi). Numb. xii. 7.

Like my servant.

Ðær ilcan pýrþe: (eiusdem dignus). Deut. xix. 19.

Worthy of the same.

þeorþmýnþa georn: Boet. p. 151.

Desirous of honour.

Boca gleap:. Boet. p. 151.

Skilled in books.

Unþir godcundan naman:. Bede 582. 18.

Ignorant of the divine name.

29. The interrogative, and the word that answers to it, must be in the same case.

þær anliçnýr ýr þir ȝ þir oþerzeppit. þær La-refer:. Matt. xxii. 20.

Whose likeness is this, and this superscription? Cæsar's.

30. The neuter verb has the same case after as before it; as,

Ic eom ænýr ȝ lif:. John xi. 25.

I am resurrection and life.

31. Verbs which signify to *name* admit a nominative case after them; as,

Da þær ȝum consul. þæt pe hepetoha hatað:. Boet. 2. 1.

There was a certain consul that we name a heretōha³.

Se ðælend. þe ȝr ȝenemned Eriýr:. Matt. i. 16.

The Healer who is named Christ.

32. Verbs of *trying, following, depriving, of wanting, enjoying, visiting, doing, expecting, listening, recalling, accusing, ceasing, asking, pitying, pealban, to govern or command, &c.* and sometimes the *verb neuter* have after them a genitive⁴ case.

³ From hepe, *an army*, and teon, *to lead*.

⁴ In most of these instances there is an ellipsis of some word; as,

Earþu (ȝerēpa) ȝper ȝerēper.

Art thou (a companion) of our company.

Da ȝing þe ȝýnd (þa ȝing) ȝrofer.

The things which are (the things) of God.

Liþ he bit (ȝiþe) ȝircer.

If he ask (a gift) of a fish.

Bi ȝealdon (ðæl) eorþan.

They govern (part) of the earth.

&c. &c.

When there is no ellipsis, the verbs mentioned in the rule generally govern the accusative case.

Ľod com þ he polde Ľandian eopej:: Exod. xx. 20.
God came that he would try you.

Ne pilna þu Ľinej nehtytcn hurej:: Exod. xx. 17.
Wish not thou thy neighbour's house.

Ľapt þu upej Ľefepesj:: Jos. v. 13.
Art thou of our company.

Da Ľing þe ȿynd Ľodej:: Matt. xvi. 23.
The things that are God's.

Ne Ľanda þu Ľinej Ľodej:: Deut. vi. 16.
Tempt not thy God.

Di pealdon eoþhan:: Psalm xliii. 4. Cott. Jul. A. 2⁷.
They govern the earth.

Upe Ľemiltjusd:: Mark. ix. 22.
Pity us.

Ne beþuþpon læcer þa þe hale ȿynt:: Luke v. 31.
 (Non egent medico illi qui sani sunt.)

They who are well, need not a physician.

Íc onðped þ þu me beþeaþodej þinþa ȿohtja::
 Gen. xxxi. 31.

I feared that thou wouldest bereave me of thy daughters.

Se ȿylfa Ľodej nicej Ľeanbidoðode:: Mark xv. 43.
Who himself waited for (of) the kingdom of God.

Sunu min. hlýþte minþa popða:: Gen. xxvii. 43.

My son! listen to my words.

Ľif he bit ȿircej:: Matt. vii. 10⁷.
If he ask a fish.

33. Verbs of *depriving, giving, and restoring, commanding, obeying, serving, reproving, accusing, forbidding, telling, answering, believing, thanking, &c.* also the words ȿilan or ȿyligean, *to follow, &c.* with all verbs put *acquisitively*, govern the dative case.

Doð pel þam þe eop ȿyl doð:: St. Matth.
Do well to those that do evil to you.

⁷ See Note ⁶ in preceding page..

Ðíſum mann ic fórgife hóþr.: Ælf. Gram.
To this man I give a horse.

Ðyæt gíſt þu me. ane boc ic gíſe þe.: Ælf. Gr. 6.
What givest thou me? One book I give thee.
 Unclænum gáſtum bebýt. Þi hi hýrjumiað him.:
Mark i. 27.

He commandeth the unclean spirits, and they obey him.
 Ne mæg nan þeop tƿam hlaþorðum þeopian.: Luke
xvi. 13.

No servant can serve two lords.

Ðým þancode.: Luke xvii. 16.
He thanked him.

Þindar and ræ him hýrjumiað.: Mark i. 27.
Winds and sea obey him.

Foþham þu minum popðum ne gelyfdeſt.: Luke
i. 20.

Because thou believedst not my words.

34. Active verbs govern the accusative case.

Ðýne mann ic luſige.: Ælf. Gram. 6.
I love this man.

Ðíſ þincȝ ic gelæhte.: Ælf. Gram. 6.
I laid hold of this thing.

35. Verbs of *asking, teaching, and clothing*, govern the accusative of the person and thing.

Ðýne axodon þ bigrpell.: Mark iv. 10.
Him they asked that parable.

Ðýr leopning-cnihtar hine an bigrpell ahrodon.:
His disciples asked him (this) one parable. Mark
vii. 17.

36. When two verbs come together, the latter is put in the infinitive mood.

Sanna rceal habban þunu.: Gen xviii. 11.
Sarah shall have a son.

Þe pillað geſeon.: Matt. xii. 38.
We wish to see, or we would see.

Íc polde acrian.: Boet. 84. 33.
I would ask.

Ic ne mæg cuman: Luke xiv. 20.

I cannot come.

37. The infinitive mood will have an accusative case before it.

Spa ge geſeoð me habban: Luke xxiv. 39.

As ye see me have.

Da recgað hýne hibban: Luke xxiv. 23.

Who say that he lives.

PREPOSITIONS.

38. Prepositions govern the dative or accusative case⁸.

39. Prepositions are sometimes separated from the words which they govern: they are then emphatically placed before the verb in the sentence; as,

Ðæt þu ÞĒR nane mýrþe ON næfðer: (Instead of þærnon.)

That thou hadst not any mirth therein.

Se angel HÝRE FRAM geþat: Luke 1. 38. (Instead of fram hýne).

The angel departed from her.

Ofēr ealle þa rcipe ÐĒ he ON rcipiþe: (Instead of on þe).

Over all the diocese in which he hears confessions.

Da englar puþdon apende of þam fægejan hipe ÐĒ hi ON geþceapene þærnon: Ælf. Hom. (Instead of on þe).

The angels were changed from that beautiful form in which they were created.

God pophte þa þone man mid his handum. Þ HIM ON ableop rapple: Ælf. Hom. (Instead of on him).

God then made the man with his hands, and into him breathed a soul.

⁸ For a list of the Prepositions and the cases governed by them; see *Etymology*, 111 and 112.

CONJUNCTIONS.

40. Conjunctions join⁹ like cases, moods and tenses¹⁰ ; as,

Geſceop God heoſenan and eoſhan :. Gen. i. 1.
God created heaven and earth.

Da polde God geſȳlan. Í geiñnan þone lýpe :. Ælf. Hom.

Then would God fill up and repair the defect.

41. Some Conjunctions expressing doubt, or contingency, as þeah, *though*, spylce, *as if*, þæt, *that*, hƿæþej, *whether*, ȝif, *if*, ȝam, *whether*, &c. are said to require the subjunctive mood ; as,

Hƿæt fñemað æneſum menn þeah he ealne middan-eaſd geſtþyne. ȝýr he hýr ȝaple fñorrýd þolað :. Matt. xvii. 26.

What shall (it) profit any man, though he gain all the world, if he suffer (the) destruction of his soul.

Hƿæt do ic. þæt ic ece lif age :.

What shall I do, that I may obtain eternal life?

Spylce he anpealð hæſde :. Matt. vii. 29.

As if he had authority.

Lætað þ þ pe geſeon hƿæðer Þeliaſ cume :. Mark xv. 36.

Wait that we may see whether Elias come.

Sam hio ƿie pýnþum. ȝam hio ƿie unpýnþum :. Boet. 136. 21.

Whether she (fortune) be kind, or unkind.

42. It often happens that these and other conjunctions have a verb following them in the indicative mood.

Hƿæþej ȝif eþþe to recȝenne :. Mark. ii. 9.

Whether is easier to say.

⁹ For a list &c. of Conjunctions, see *Etymology*, 114. p. 193.

¹⁰ Some affirm that conjunctions join only sentences, and that they always suppose an ellipsis. Thus in the examples above, the full sentences will be

Geſceop God heoſenan. and geſceop God eoſhan.

Da polde God geſȳlan. Í geiñnan þone lýpe. Í þa polde God geiñnan þone lýpe.

Lif pe recgāð: Matt. xxi. 25.
If we say, or shall say.

INTERJECTIONS.

43. Interjections have a nominative or an accusative case after them; as,

La fneond: Matt. xxii. 12.

O friend!

La þu liccetepe: Matt. vii. 5. or Ēala liceþepe: Luke. vi. 42.

O thou hypocrite! or O hypocrite!

Ēop me: Ps. cxix. 5.

Ah me!

Þa me: Bede 634. 28.

Alas me!

Þel la þu eca rceppend: Boet. p. 154.

O thou eternal Creator!

PART IV.

PROSODY.

1. PROSODY¹ teaches the sound and quantity of syllables, and the measures of verse² in the different kinds of poetical composition.

2. For the convenience of giving a complete view of what has been written on Anglo-Saxon versification, I

¹ Prosody (*προσῳδία*), from *προς to*, and *ῳδη a song*, treats not only of the accent and proper pronunciation of single words, but of whatever relates to their harmonious collocation in a sentence of poetry.

² We apply the term *verse*, or *turn*, to a certain denomination of poetical measure, at the close of which, we *turn* to the beginning of another. It is denominated *verse*, from *versus (a turning)*, in contradistinction to what the Saxons termed *fōnþ-niht-rppæce, right forth or forward speech*, or what we now call *prose*, (*oratio prosa i. e. prorsa*), *prorsus* being formerly used for *rectus*,—a composition flowing right onward, without regular *verse*, *turn*, or interruption. See Ingram's *Inaugural Lecture on the Utility of Anglo-Saxon Literature*, p. 48, note c. Grant's *English Grammar*; p. 382.

have divided Prosody into three parts: I. The probable Origin of Anglo-Saxon Poetry.—II. Observations on the peculiar Manner in which the Anglo-Saxons modelled their Verse, and the Characteristics of its Diction.—III. The Division of their Poetry and their different Species of Verse.

CHAPTER I.

THE PROBABLE ORIGIN OF ANGLO-SAXON POETRY.

3. Few topics of human research are more curious than the history of poetry, from its rude beginning, to that degree of excellence to which it has long been raised by our ingenious countrymen.

In no country can the progress of poetical genius be more satisfactorily traced than in our own. At the commencement of the Anglo-Saxon power, their poetry was in its rudest state: indeed, it could scarcely have been less cultivated, to have been at all discernible. But towards the close of the Anglo-Saxon æra, it began to lay aside its humble dress and coarser features, and to assume the style, the measures, and the subjects, which, in a future age, were so happily displayed as to deserve the notice of the latest posterity.

4. It is probable that the Anglo-Saxon poetry arose from the desire of the people to greet their chieftains.—When a favourite chief or hero had been victorious, he was doubtless received, on his return, by the clamorous rejoicings of his people—One called him, *brave*; another, *fierce*; and another, *irresistible*. He was pleased with these praises; and some one at his feast, anxious to engage his favours, repeated the various epithets with which he had been greeted.

Edmund,
the brave chief,
fierce in war!
irresistible in battle!
slaughtered his enemies.
at _____

This is the substance of an Anglo-Saxon poem.

5. When these praises were found to interest the vanity of the chiefs, and to excite their liberality, more labour would be bestowed in the construction of such effusions. Music being joined to poetry, and men finding it beneficial to sing or recite a chieftain's praise, we may imagine that, to secure to themselves the profit of their profession, they would exert some little ingenuity to make difficulties which would raise their style above the vulgar phrase.—The easiest mode of making a peculiar style, was forcing the words out of their natural arrangement by a wilful inversion.

When the Bards saw what effect their laboured praises had upon their chiefs, the compliment would be more highly seasoned ; and then their inversions would be raised into occasional metaphors :—the hero would be called the *eagle* of battle, the *lord* of shields, the giver of *bracelets*, the *helmet* of the people ; and the lady would be saluted as a beautiful *elf*.

As society advanced in its attainments, the transition, the alliteration, and other ornaments, might be added, either as new beauties, or as new difficulties.

6. When the style of the nation had been improved into an easy and accurate prose, the ancient style may have been preserved by the bards, from interest and design, and by the people from habit and veneration. Thus humbly, it is conceived, the Anglo-Saxon poetry arose,—at first the exclamations of a rude people greeting their chieftains, and soon repeated by some men from the profit derived from it. When, from the improvement of the manners and state of the people, a more cultivated style, or what we call prose, became general, because better fitted for the use of life,—then the old rude style was discontinued. The bards, however, retained and appropriated this, because more instrumental to their professional advantages. To enjoy these more exclusively, to secure their monopoly of credit and gifts, they added more difficulties to the style they adopted, to make it more remote from vulgar attainment ; till, at length, their poetical style became for ever separated from prose.

In thus considering our ancient poetry, as an artificial and mechanical thing, cultivated by men chiefly as a trade, we must not be considered as confounding it with those delightful beauties which we call poetry. These have arisen from a different source ; probably more from the Norman than the Saxon muse, and are of much later date. They are the creations of subsequent genius : they have sprung up, not in its dark and ancient days, but in a succession of better times, during the many ages which followed, in which the general intellect of society being continually improving, taste and imagination also improved. The English fancy was cultivated with assiduous labour for many centuries before Chaucer arose, or could have arisen. True poetry is the offspring of a cultivated mind. Art cannot produce it without nature ; but neither can nature make it, where art is wholly unknown. Hence, all that we owe to our Anglo-Saxon ancestors in poetry is, that, by accident or design, they perpetuated a style of composition different from the common language of the country, which gradually became appropriated to fancy and music. In happier times, genius, using it as the vehicle of its effusions, improved it by slow degrees, and enriched it with ever succeeding beauties ; till that rich stock of poetry has been created, which is the pride of our literature and country³.

CHAPTER II.

OBSERVATIONS ON THE PECULIAR MANNER IN WHICH THE ANGLO-SAXONS MODELLED THEIR VERSE, AND THE CHARACTERISTICS OF ITS DICTION.

7. A very different method of punctuation is observable in the prosaic and poetical manuscripts of the Saxons. A single point or dot, answering to our comma,

³ See Turner's *History of the Anglo-Saxons*, 8vo. book ix. ch. 1. vol. iii. p. 312, where much additional information may be obtained.

semicolon, and colon, is very sparingly used in prose :—but in poetry it occurs repeatedly, at short intervals, where it cannot be required to divide a sentence into subordinate clauses ; and, therefore, it is evidently used to denote the termination of the poetic line. This rhythmical punctuation is indispensable in Saxon poetry, which, being written in continuous lines, it would otherwise be difficult to distinguish from prose. It may also be observed, that in poetry the Saxons never began a sentence in the middle of a line.

8. The Anglo-Saxon versification does not depend upon a fixed¹ and determinate number of syllables, nor on that marked attention to their quantity which Hickes² supposed to have constituted the distinction between

¹ See Ellis's Preface to *Specimens of early English Poets*.

² Hickes, indisputably one of the most learned of those who can be said to have examined with a critical eye our Saxon literature, appears perhaps nowhere to so little advantage, as in the pages which he has dedicated to Anglo-Saxon poetry. Influenced by the desire of reducing every thing to some classical standard,—a prejudice not uncommon in the age in which he wrote,—he endeavours, with greater zeal than success, to show that the writers whom he was recommending to the world, observed the legitimate rules of Latin prosody, and measured their feet by syllabic quantity. In making so large demands upon the credulity of his readers, he was, though unconsciously, laying the foundation of future scepticism. A later author (Mr. Tyrwhitt), justly celebrated for the success of his critical researches on many subjects connected both with early English and with classical literature, but whose acquaintance with Anglo-Saxon poetry appears to have been derived principally, if not entirely, from the Thesaurus of the illustrious scholar above alluded to, was the first person who ventured openly to dissent from his authority. Startled by the extravagance of Dr. Hickes's opinions on this subject, and unconvinced by the arguments adduced in their support, he advances into the opposite extreme ; declares he can discover in the productions of our Saxon bards no traces whatever either of a regular metrical system, or even of that alliteration which had hitherto been regarded as their invariable characteristic ; and finally professes himself unable to perceive “any difference between the poetry and the prose of that people, further than the employment of a more inflated diction and inverted construction of sentence, in that to which the former title was usually affixed.”

It cannot, I trust, be considered as disrespectful to the memory of

verse and prose. Like the Icelandic and other ancient Gothic nations, it has a peculiar construction. Its characteristic feature depends upon alliteration and the continual use of a certain definite rhythm, with some peculiarities of diction.

Alliteration, being generally discoverable in Anglo-Saxon poetry³, will claim the first attention. The rhythm,

that accomplished and candid philologist, to suggest that a more careful and patient examination of the question would probably have induced him to withdraw these unqualified (and I cannot but think inconsiderate) assertions. It appears that our Anglo-Saxon ancestors admired, and in some measure followed, the northern Scalds in forming the structure of their verse by a periodical repetition of similar letters, or by alliteration;—something like the following Latin couplet:

Christus caput nosrum
Coronet te bonis.

This may appear a laborious way of trifling; but we ought not to be too hasty in condemning, as every language has its own peculiar laws of harmony. Perhaps it will not be difficult to find the difference between the metre of the ancient classics and that of the Goths, in the different genius of their respective languages. The Greek and Latin tongues chiefly consisted of polysyllables, of words ending with vowels, and not overburdened with consonants: therefore to produce harmony, their poets could not but make their metre to consist in quantity, or the artful disposal of the long and short syllables (see Note¹⁴): but the Teutonic languages, being chiefly composed of monosyllables, could scarcely have any such thing as quantity. As the Northern tongues abounded in harsh consonants, the first efforts of a Gothic poet to reduce his language to harmony, must have been by placing these consonants at such a distance from each other, so intermixing them with vowels, and so artfully interweaving, repeating, and dividing these several sounds, as from their structure to produce a sort of rhythmical harmony.—See the communications of the Rev. J. J. Conybeare in p. 258, vol. xvii. of the *Archæologia* for 1814; and Mallet's *Northern Antiquities*, by Bishop Percy, in vol. i. p. 336, for these as well as other important remarks on Anglo-Saxon metre.

³ There are very few instances where alliteration cannot be traced; but where it cannot, we may fairly conjecture that its absence is owing either to the carelessness of the writer, or, which is yet more probable, to the licence frequently assumed by the transcribers of the middle ages, of substituting for the original text such expressions as appeared to themselves more poetical or more intelligible. See papers by the Rev. J. J. Conybeare in the *Archæologia*, vol. xvii. p. 268.

The systematic use of alliteration is a practice entirely of Northern

and other peculiarities, will be afterwards explained in their proper order.

OF ALLITERATION.

9. Alliteration, or the beginning of several syllables, in the same or corresponding verse, with the same letter, has been generally considered as one very particular and distinguishing feature of Anglo-Saxon poetry.

Our ancestors do not appear to have been anxious to construct their alliterative systems with the intricacy, or variety, said to be discoverable in those of the Northern Scalds¹. The Anglo-Saxons were more partial to the recurrence of consonants than vowels, and were usually

origin ; but, as it was used by the Welch, some think it was borrowed from them. The instances of its occurrence, collected by Hickes from writers of classical antiquity, show by their scantiness that it never could have formed any part of the systematic prosody, either of the Greeks or Latins. Whether it is to be found in any other country I am ignorant. If the Normans brought it with them into France, they lost it at a very early period, together with their original language. In this country, though generally superseded by the use of rime, it continued occasionally to show itself, even sometimes in company with that intruder, at least, till the period of the revival of letters. *Ibid.*

* The *Scalds*, *Scaldi*, or *Runæ*, were men of the same profession among the Danes and the other Northern kingdoms, as the British Bards. These Runæ were called by the significant name of *SCALD*, which implies "a smoother or polisher of language :" vide *Torfæi Præfat. ad Orcades* ; where it is said, "SKALLD a depilando dici videntur, quod rudem orationem tanquam evulsi pilis perpoliunt." See Mallet's *Northern Antiquities* by Bishop Percy, vol. ii. p. 283.

The Scalds were the professed historians and genealogists of their several countries ; always attending on their kings, in peace and war, and ready to celebrate every remarkable occurrence in verse. This was their office ; which was so considerable in the state, and so acceptable to the monarchs themselves, that those poets were always the chief courtiers and counsellors, as being, perhaps, the only men of letters. From their compositions most of the Danish history is derived for several centuries (see Saxo's Preface to his *Danish History*). They are still in great credit with the modern Icelanders, who are justly reputed the chief preservers of the Northern antiquities. See Bishop Nicholson's *Historical Library*, p. 51 ; and Shelton's *View of Hickes's Thesaurus*, &c., 2nd edition, p. 63.

studious to throw the alliteration⁵ on the emphatic syllables. They seldom extended this alliteration beyond the distich. Here is a short example⁶:

De þeſ bold gebýld. *For thee was a house built*
 Æn þu ibopen peſe. *Ere thou wert born.*

De þeſ mold mynt. *For thee was a mould shapen*
 Æn þu of modeſ come. *Ere thou of (thy) mother cameſt.*

M.S. Bodl. 343.

In the first line the alliterative words *bold* and *gebýld* have each an italic *b*, which letter denotes the alliteration⁷, and corresponds with *ibopen* in the second line.

⁵ More particular rules for Alliteration will be found in Note ⁷.

⁶ See *Archæologia*, vol. xvii. p. 267 and 174.

⁷ Rask, in his Anglo-Saxon Grammar, p. 108, gives more specific rules for alliteration: but perhaps they are more applicable to the alliteration of the Northern Scalds (see *Olaï Wormii Literatura Danica*, p. 176,) than to the Anglo-Saxon. Mr. Rask says, "The Saxon alliteration is thus constructed: in two adjacent and connected lines of verse there must be three words, which begin with one and the same letter, so that the third or last alliterative word stands the first word in the second line, and the two first words are both introduced in the first line. The initial letters in these three words are called alliterative. The most important alliterative letter is found in the word placed in the second line: this letter is therefore called the *chief letter*, according to which the two other letters in the first line, that are called *assistant letters*, must be arranged. For example; in the Scalda, 2, 17:

þa wæſ æfter wytſe *There was after meal-time*
 Wop up-a-haſen *A whoop set up.*

Here the three words *wæſ*, *wytſe*, and *wop* contain the alliterative letters: of these the *y* in *wop* is the *chief letter*, and the two others are *assistants*. If the *chief letter* be a vowel, the *assistants* must be vowels, but yet they need not be the same. For example, Scalda, 1, 118:

Eotenaſ and ylfe *Giants and elves*
 And onceaj *And spectres.*

Here *o* in *onceaj* is the *chief letter*, and *eo* and *y* are the *assistants*—all three quite different.

"Relative to this alliteration we must also remark the following particulars. The alliterative letters must always be found in words which have an emphasis on the syllable which begins with them; but an unemphatic derivative syllable (*xe*, *be*, *a*) may stand first in the same word without interrupting the alliteration. There is a rule also, that in the same two congruent lines there must not be more than *three*

In the next couplet the letter *m* in a similar manner, constitutes the alliterative harmony. These letters are here printed in italic characters to make the alliteration more apparent. This plan will be generally adopted in subsequent Anglo-Saxon quotations.

words which begin in this manner: but an unemphatic syllable prefixed is not considered as presenting any obstacle; nor does the *chief letter* necessarily stand the very first in the second line. It is frequently preceded by one or more particles; not such, however, as have an emphasis in reading. These prefixes constitute what may be denominated a *metrical complement*. In short verses, only one *assistant letter* is occasionally found; especially if the *chief* be a compound: as, *sc*, *st*, *sw*: then the *assistant* also ought to be a compound, which would be productive of a harsh sound, and would be difficult to effect in three words so contiguous to each other. As an instance of all this, I will quote a stanza of the *Scalda*, 1, 108 :

(In) Cainē cýnne	<i>The eternal Lord</i>
(Pone) cpealm geppæc	<i>Avenged on the race</i>
Ece dñihten,	<i>Of Cain, the crime</i>
(þær þe he) Abel flog:	<i>Of Abel's murder:</i>
(Ne ge)seah he þær fæhðe,	<i>He derived no satisfaction from</i>
(Ac he hine) feop foppæc	<i>The murder: for the</i>
Metod fop þy mane	<i>Creator drove him</i>
Mancýnne fñam.	<i>From the human race.</i>

“ In the two first lines there are three letters of alliteration: namely, *c* in *Cainē*, *cýnne*, and *cpealm*. *Pone* is here the metrical complement. In the two next we find but two alliterative letters; which are the vowels *e* and *a*, in *ece* and *Abel*: here *þær þe he*, are the metrical complement. In the second half verse there is first *f*, the alliterative letter in the words *gepeah*, *fæhðe*: for *ge*, in *gepeah*, is a derivative syllable and unaccented: neither is any injury done because *foppæc* also begins with *f*, as this syllable *fop* is also entirely unaccented: the words *ac*, *he*, *hine*, make up the metrical complement. In the two last lines all is regular. The two lines which are united by alliteration do not require to be connected in meaning as is customary in Icelandic; still it seldom or never happens, as in Latin and Greek verse, that a sentence may conclude, and a new one begin in the middle of a line, probably because the lines in Anglo-Saxon are so short. From this circumstance, that lines constituting the alliteration are often distinct in meaning, it follows further that Anglo-Saxon poems, like the Icelandic, are seldom divided into regular stanzas, with six or eight lines in each; but although this arrangement is found occasionally,—for example, in the just quoted eight-lined verse, which is also followed by another regular one of eight lines,—this seems to have been the effect of chance; for the common verse is not divided

OF EMPHASIS.

10. Rhythm is formed by a periodical syllabic emphasis—it will, therefore, be necessary to show what is meant

into stanzas. For example, in a fragment of a metrical translation of the Book of Judith :

1. þær je hlancia geþeah	<i>At this rejoiced the lank</i>
Wulf in walde	<i>Wolf in the wood,</i>
3. (And je) wanna hƿejn	<i>And the wan raven,</i>
Wæl-giþpe ruzel	<i>The fowl greedy of slaughter,</i>
5. Wejtan begen,	<i>Both from the West</i>
þæt him ha theodguman	<i>That the sons of men for them</i>
7. þohton tilian	<i>Should have thought to prepare</i>
Fylle on rægum.	<i>Their fill on corpses.</i>

See Thwaites's *Heptateuch*.

Judith, p. 24.

At this rejoiced the lank
Wolf in the wood,
And the wan raven,
The fowl greedy of slaughter,
Both from the West
That the sons of men for them
Should have thought to prepare
Their fill on corpses.

Turner's *Ang.-Sax. Hist.*

vol. iii. p. 354.

“ The first line does not belong to the second, but to the foregoing : the second and third belong to the fourth and fifth : in the same way the sixth and seventh agree together. No regular stanzas are here formed. This makes it frequently more difficult to unravel Anglo-Saxon poetry than the Icelandic, in which, by the mechanical construction and connexion of the verses, the progress and design of the sentence can be so easily concluded. Another remarkable example of this, is the conclusion of *Menologium Saxonum*, which Olafsen has quoted in his Prize Essay on Ancient Northern Poetry, p. 220. It runs thus :

1. Meotod ana pat.	<i>The Creator alone knows</i>
(Hƿyðen ƿeo) jāpūl scēal.	<i>Whither the soul</i>
3. Sýððan hƿeōrpjan.	<i>Shall afterwards roam,</i>
(And) eallē ðā gājtār	<i>And all the spirits</i>
5. (De) jōn gōðe hƿeōrpjāð.	<i>That depart in God.</i>
(Æftrē) dēað dēgē.	<i>After their death-day</i>
7. Dōmēj blāð.	<i>They will abide their judgement</i>
(On) fæðen fæðme.	<i>In their father's bosom.</i>
9. (I) ƿeo) fōrð geþeafz.	<i>Their future condition</i>
Digol and dýpne	<i>Is hidden and secret.</i>
11. Djuhten ana pat.	<i>God alone knows it,</i>
Nerȝende þæder.	<i>The preserving father !</i>
13. Næni eft cymed.	<i>None again return</i>
Hðeðen undeð hƿorð.	<i>Hither to our houses,</i>
15. (De þ) heþ jōj joð.	<i>That any truth</i>
Mannum recze.	<i>May reveal to man,</i>
17. (Hƿylc jy) meotodej geþeafz	<i>About the nature of the Creator,</i>
Siȝe folca geþeta.	<i>Or the people's habitations of glory</i>
19. (Dæn he) sylfa punað.	<i>Which he himself inhabits.</i>

See Hickes's *Thes.*, vol. i. p. 208. Turner's *Ang.-Sax. Hist.*, vol. iii. p. 373.

“ Here it is the 9th and 10th, the 11th and 12th, the 13th and 14th,

by this emphasis, before rhythm and other peculiarities of Anglo-Saxon poetry can be properly explained.

Emphasis is a perceptible stress of the voice laid upon

also the 15th and 16th, which agree according to the meaning ; but the 10th and 11th, the 12th and 13th, &c. which are connected by the letters of alliteration."

" Mr. Turner, in his *History of the Anglo-Saxons*, had no idea of alliteration as a distinguishing feature of Anglo-Saxon poetry, which he considers still undiscovered, or impossible to discover : thus he did not observe the alliteration in the Latin poems which he quotes, notwithstanding it is, in many places, very evident and regular. For example,

*Athelnum nam altissimum
Cano atque clarissimum ;
Summum satorem solia
Sedet qui per æthralia, &c.*"

Mr. Rask is here mistaken ; for on these verses Mr. Turner remarks, " This singular versification seems to be a peculiar alliteration." Book ix., ch. v., p. 409, in 8vo. The alliteration then was observed by Mr. Turner ; but because it was not perfectly regular and like the Anglo-Saxon, with that genuine candour which always accompanies true learning, he only says that it seems, &c.

Wanley long ago observed the similarity of Ælfric's Latin poetry to the Anglo-Saxon metre. (Wanley, p. 189.) The Rev. J. J. Conybeare, in the *Archæologia*, vol. xvii. p. 262, before quoting the words from Wanley, says, " This appears to be an attempt at rime, although the alliteration is, for the most part, preserved."

Olim hæc transtuli.	Juva me miserum.
Sicuti valui.	Meritis modicum.
Sed modo precibus.	Caream quo nævis.
Constrictus plenius.	Mihimet nocuis.
O Martine Sancte.	Castusque vivam.
Meritis pæclare.	Nactus jam veniam.

Wanley, p. 189.

Mr. Rask states further, that " alliteration is also combined with the ancient Latin verse. For example, with Adonic verse in the following :

Te homo laudet.	Non modo parva.
Alme creator.	Pars quia mundi est.
Pectore mente.	Sed tibi sancte.
Pacis amore.	Solus imago, &c.

" The alliteration is here evident, which proves that this was required in all poetry ; without which it would have lost its wonted peculiar sound for the Anglo-Saxons. One kind of alliteration which is found in these Latin poems, is worthy of remark. It does not make two lines correspond in sound, but gives to each line two or three allitera-

a syllable, or word, and it is therefore properly divided into syllabic emphasis, generally, but improperly, termed *accent*⁸ and *verbal* or *sentential emphasis*, commonly denominated merely *emphasis*⁹.

On the present occasion it will only be necessary to show what is meant by syllabic emphasis, which, in Saxon and in all the modern languages of Gothic origin, holds the place of the Roman and Greek quantity. This emphasis is the superior energy with which at least, one syllable of a word is enunciated ¹⁰, as, the first in *ȝodnýrje*, *goodness*, and the last in *betpýx*, *betwixt*.

tive letters without a *chief one*. For example, in the Epistles of Boniface.

Nitharde nunc nigerrima.

Imi cosmi contagia.

Temne fauste Tartarea.

Hæc contra hunc supplicia, &c.

This, however, is seldom accurately attended to in the pieces in which it occurs." See Rask's *Grammar*, p. 109—114.

⁸ Accent, from *ad* (to) and *cantum* (a song), ought not to be used to denote the syllabic emphasis, or the particular stress which is laid upon a syllable in pronunciation; but to signify the tones of a dialect, as the Parisian or provincial accent. The acute accent points out an elevation of the voice, or a rising inflection; and the grave accent a depression, or a falling inflection. The accent most frequently used by the Saxons is said to have been the acute, which was to distinguish words of a doubtful meaning, as *ȝód*, *good*; and *mán*, *evil*; to distinguish them from God and man. See some observations on accent in Rask's *Grammar*, p. 2 and 3. sect. 3.

⁹ See Grant's *English Grammar*, p. 256. This is a valuable work, and deserves the particular attention of those who have a desire to understand the grammatical construction of the English language.

¹⁰ Though the true pronunciation of a language like the Saxon, which is extant only in writing, can scarcely be discovered, some learned men from the analogy of other languages, have endeavoured to give rules for emphasis. Those words which the present English have taken directly from their Saxon ancestors, very probably had the same syllabic emphasis that we now give them. It has also been asserted by Mr. Rask (see *Grammar*, p. 3. and 118) that in Saxon the emphasis was *undoubtedly* on the first or chief syllable of the *root* in every word, and therefore the prefixed particles *ȝe-*; *a-*; *be-*, &c. never have the emphasis. Compound words which consist of two substantives have the emphasis on the former. In compounds of two essential significant words the emphasis commonly falls on the former.

OF RHYTHM.

11. Several emphatic syllables cannot be conveniently enunciated in succession ; there must be a syllable or two remiss or feeble after an emphasis. It appears, therefore, that in language emphasis and remission occur at certain intervals. On these depends rhythm, the vital principle both of speech and song ¹¹.

Any action or motion regularly repeated produces rhythm. When smiths are hammering with their sledges a certain regular return in their strokes produces rhythm ¹². Even in walking there is rhythm. The feet

¹¹ See Grant's *English Grammar*, p. 358, where the subject is more fully treated.

¹² “Ρυθμός γίνεται μεν καὶ εν συλλαβαῖσι, γίνεται δὲ καὶ χωρὶς συλλαβῆς, καὶ γὰρ εν τῷ κροτῷ, κ.τ.λ. RHYTHM exists both IN and WITHOUT syllables ; for it may be perceived in mere PULSATION OR STRIKING. It is thus when we see smiths hammering with their sledges, we hear at the same time in their strokes a CERTAIN RHYTHM.” Longini *Frag.* iii. p. 162. and Harris's *Philological Inquiries*, part ii. chap. ii. p. 68.

Muratori in his Dissertation on Italian Poetry, has, I think, satisfactorily proved, (see *Antiquitates Italiæ Medii Aevi*, vol. iii. p. 664,) that there was a rude vulgar poetry among the ancients, which did not observe the laws of metre, but merely followed rhythm. Of this sort were the Fescennine and Saturnalian verses, which the regular poets spoke of with contempt, because void of all art and measure. His opinion, that this rhythmical poetry was the first poetry that appeared in Greece, and was abandoned by the men of genius, when the regular modes of metre were introduced, but still survived among the vulgar, appears to me to be very consistent with the few facts that remain on this subject. It has also been observed (see Grant's *English Grammar*), that a part of ancient classical poetry, particularly some of the choruses, the arrangement of which upon metrical principles has so much puzzled and divided our most distinguished metrists, was constructed with rather more regard to rhythm, or cadence, than to quantity. It has, indeed, been supposed by some, that metre is always subordinate to rhythm. “ *Rhythmus, Hephæstionē teste, metro potenter.*” (Bentley, *de Metris Terrentianis*.)

The rhythm of the classics meant, I believe, such a collocation of words as produced a sort of melody. The diction of *Ossian*, and *Milton's Paradise Lost*, are instances of modern rhythm without rime. So our Saxon ancestors frequently used a rhythm or a melodious collocation of words without rime. Indeed in all the ancient metres there is rhythm, because their great object was to suit musical melody.

come in contact with the ground at regular intervals. This will illustrate rhythm, as applied to language. When one foot ¹³ strikes the earth, a short time intervenes before the stroke is repeated with the other. Each step may be called emphasis, and the time intervening between the steps may be termed remission. Hence rhythm may be defined *periodical emphasis* and *remission*.

The Anglo-Saxons regulated their verse according to rhythm ¹⁴. It is probable however, that in that uncul-

Metre is therefore rhythm produced by a peculiar and definite arrangement of syllables, according to their length.

Every collocation of words which produced on the ear a melodious effect, was a species of the ancient rhythm. Cicero labours much in his *Orator* to teach the Romans to place their words in this manner. His great anxiety to have the periods end with a verb of melodious cadence, had this object: hence he alters the sentence of Gracchus, “*Probos improbare qui improbos probet*,” into “*Qui improbos probet, probos improbare*;” because *probos improbare* produced a rhythmical effect. (See his *Orator*.) Cicero was perhaps too minute on this subject. It is however certain, that, temperately used, this attention to rhythm gives to style a beauty of which modern authors are too negligent. Good sense or knowledge may as well be given with every additional charm, as without any. Turner in *Archæologia*, vol. xii. p. 198.

¹⁵ Certain numbers of syllables are named feet by the Greeks and Romans, “because by their aid the voice steps along through the verse in a measured pace.” Grant’s *English Grammar*, p. 381.

¹⁶ The Greeks and Romans regulated their verse by the length of syllables. A definite number of long and short syllables made a foot, and a verse consisted of a certain number of these feet. But the Anglo-Saxons modelled their verse by rhythm or metrical cadence. See p. 214 conclusion of note 2.

In defining rhythm, Bede says, “It is a modulated composition of words, not according to the laws of metre, but *adapted in the number of its syllables to the judgment of the ear*, as in the verses of our vulgar (or native) poets.”

Metre is an artificial rule with modulation; rhythm is the modulation without the rule. For the most part you find, by a sort of chance, some rule in rhythm; yet this is not from an artificial government of the syllables, but because the sound and modulation lead to it. The vulgar poets effect this rustically; the skilful attain it by their skill: as,

Rex eterne! Domine!

Rerum Creator omnium!

Qui eras ante secula! Turner’s *Anglo-Saxon History*, 8vo. vol. iii. p. 301 and 302.

tivated age they were not very fastidious as to the precise observation of the rhythmical canons. They were satisfied if the violations of them were not such as grossly to offend in singing or repetition.

The rhythm will easily be perceived by every one who reads the following lines :

þohton, tilian,	<i>Should have thought to prepare</i>
Fylle on, fægum,	<i>Their fill on corpses</i>
Upig, feþena,	<i>Hoary in his feathers</i>
Salopig, pada,	<i>The willowed kite.</i> Judith, p. 24.
Popdum, heþigen,	<i>With words should praise.</i>
Modum, lupien,	<i>With minds should love.</i>
Heafod, ealpa,	<i>High head</i>
Heah, gerceafra,	<i>Of all creatures.</i>
Fnea, ðelmihtig,	<i>Almighty God.</i> Cæd. p. 1.

12. Rhythm is also observed in the following specimen¹⁵ taken from Wanley's *Catalogue of Anglo-Saxon Manuscripts*, p. 281. It is written in lines alternately Anglo-Saxon, and Latin, and runs thus :

Haſað uſ alýfed.	<i>Hath us given leave</i>
Luciſ Aucton.	<i>The Author of life,</i>
þæt pe motun hej.	<i>That we might here</i>
Meƿuepi.	<i>Deserve,</i>
God dædum begietan.	<i>By good deeds, to get</i>
Gaudia in cœlo.	<i>Joys in heaven;</i>
þæt pe motum.	<i>That we might</i>
Maxima þegna	<i>The greatest kingdoms</i>
Secan ȝ gesittan.	<i>Seek, and sit in</i>
Seðiburȝ altiȝ.	<i>The high seats;</i>
Lifȝan in lifȝe.	<i>To live in the mansion</i>
Luciſ et paciȝ.	<i>Of light and peace;</i>

¹⁵ This specimen forms the termination of a highly paraphrastic translation of the *Phœnix* of Lactantius, arranged according to the method of the Rev. J. J. Conybeare, M.A. late Professor of Poetry in the University of Oxford, and inserted in the *Archæologia*. See *Archæologia*, vol. xvii. for 1814. p. 257—274.

Agan eardinga
Alma lætitiae.
Bpucan blæd-dæga.
Blandem et mittem.
Leseon sigora fnean.
Sine fine.
And him lop fingen.
Lauda pepenni
Eadge mid Englum.
Alleluia.

To gain pure
Habitations of joy;
To obtain daily fruit
Pleasant and ripe,
To see the Lord of glory
Without end;
And to him praise to sing
With eternal praise,
Happy amidst the Angels.
Hallelujah.

It will be immediately perceived, that such of these Latin verses, as are at all consonant to the rules of prosody¹⁶ belong either to the Trochaic or Dactylic species,

¹⁶ Rask's system, though formed upon the same principle, differs in some particulars: he says, the length of lines in verse is not here so accurately defined, as in Latin by means of feet; the only thing which in Anglo-Saxon has any influence over metre, seems, as in Icelandic, to be the *long* or *emphatic syllables*, which are emphatical in the context; each of these is readily accompanied by *one* or *two* short syllables, and sometimes more, if the natural cadence of the words in reading admits of their being pronounced short. These long and short syllables do not appear to be arranged according to any rules, except those which are dictated by the ear and cadence of the verse; but two or more accented syllables seldom occur alone, without being accompanied by some short ones. (see chap. iii. note 18.) The metrical complement is not to be reckoned with the proper measure of verse in Saxon, any more than in Icelandic. It is regarded merely as a species of prelude or overture, which is gone over as hastily as possible. In this reckoning, that which stands before the first assistant letter in the first line is to be regarded as the metrical complement. This holds good at least respecting the construction of the species of verse of which we have hitherto seen examples, and which seems to be the only one which is given in Anglo-Saxon poetry. We shall here make use of part of what was quoted in Alliteration, note 7.—thus:

1. *Wæotod ana pat.*
(*Wpýdep reo*) *sāpūl, scēal.*
3. *Syððan, hƿéorfrān,*
(*Aud*) *eallē ðā, gārcāj,*
5. *(De) fōn gōde, hƿéorfrāð,*
(*Æftrēp*) *dēað, dēgē*
Dōmēj bīdāð.

In 2nd line we find first *hƿýdep reo*, as the metrical complement;

that is have the first syllable emphatic, with one or two short syllables following, and consist each of two feet. Those which are not reducible to this standard seem yet to be written in imitation of it, with the substitution of emphasis for quantity, as was common in the Latin poetry of the middle ages. Thus "*Sine, fine*" may be considered as equivalent to a Trochaic line; "*Blandam et, mittem*" to an Adoniac, and "*Alma lætitiae*" to a Dactylic: or, to speak more in accordance with the preliminary remarks, these lines have the rhythm, or periodical emphasis and remission, recurring every second or third syllable. It is a metre of this kind to which I would refer the Anglo-Saxon verses; in which, as in all modern languages of Gothic origin, emphasis holds the place of quantity. They will be found to consist, for the most part, of feet of *two or three syllables each*, having the *emphasis on the first*; and, therefore, analogous to the Trochee (˘˘) or dactyl (˘˘˘), and sometimes to the spondee (˘˘˘˘) of classic metre.

next *rapul* *re* *ceal*, which make three syllables, of which only the first and last are long: the middle one, *ul*, is unemphatic or short, and only serves to facilitate the connexion between the long ones. The third line has no metrical complement, but immediately begins with a long syllable, and then follows a short one, and then a long and a short one: and thus this line contains two long syllables. The fourth has no proper metrical complement, because there is only an auxiliary letter, except we also would give this name to what, in such cases, precedes the first accented syllable: but whatever be the name by which it is called, it is evident that *anb* is the prelude, and that the verse first properly begins with *ealle* *þa*, which is one long with two short: then follows *gætræ*, one long and one short: so this also has two long. The fifth has first *þe*, for a metrical complement; the remainder is formed as the third. In the sixth *æfter* is the metrical complement: then follow two long ones; the last of which is accompanied by one short, which is the reverse of the construction of the second. The seventh is formed just as the third. From this it appears, that however unlike these lines seem to be in their structure, still they are all formed after one rule, viz. *they have all two long syllables, which must be followed by at least one short syllable, besides the metrical complement*, which may at pleasure be introduced or omitted. See Rask, p. 111—113. § 4.

In the preceding specimen “ *þæt pē, mōtūm*” evidently consists of two trochees, or a spondee and a trochee; “ *Ēādgē mīd, Ēñglūm*,” of a dactyl and a trochee; “ *Sēcān ānd gē, rīttān*,” of three trochees.

13. This appears to have been the fundamental principle of the Saxon metrical system. Variety was produced, and the labour of versification diminished, by admitting lines of different lengths, and frequently by the addition of a syllable extraordinary, either at the commencement or termination of the verse; a circumstance which we find repeatedly occurring in our own poetry, without any such violation of cadence, as to alter the character of the metre. An additional syllable at the commencement of the verse is less common than one at the end: it may, however, be traced in the following instances:

Ðu eajt, hæle þa, helm.
Ānd| heopen, deman.
Ēnsla, onðfjuman.
Ānd| eoþðan tūðor.

Cædmon, p. 105. 7.

14. An additional syllable at the end of the verse, is much more common. In the following, and some similar lines, there appears to be an additional syllable both at the commencement and termination.

Bi, folden on, feñþe
Summæg, finȝnum, pæl.

15. Lines of three syllables sometimes occur¹⁷. In

¹⁷ A line sometimes consists of a single word. Of Enoch it is said,
Nalej ðeaðe ypealt *He died not*
Miðdāngēaþðej, *A natural death*
(Spa hej) mēn ðoð *As here men do.* Cæd. 28. 15.

Here *Miðdāngēaþðej* constitutes a whole line of verse; and this is perfectly right: for the word contains two long syllables, *miðd* and *gēaþð*; which are followed by two short ones, *an* and *ej*. The second line has *yþa hej* for a metrical complement; afterwards, *men*, which contains the chief letter *m*, and *ðoð*, which are both long. It does not

this case the emphasis might probably be so strongly marked as to render the odd syllable equivalent to two.

Laþer , þpþæc
Almightyne
Tin , pelȝade
Blæd , blȝfædæ
Theop , þnæg
Iþ to , tþnæg.

16. A line even of two syllables is occasionally found, but if both these were strongly emphatic, the verse would not offend against the general rhythm.

Fah , pýnm.

OF RIME.

17. Rime¹⁸ is the correspondence of the last sound of one verse, to the last sound, or syllable, of another.

In very early times¹⁹ at least long before the introduc-

require any short one, as it has a dissyllable, filling up the metre, preceding it. Another single-worded verse concerning Solomon: viz.

Getimbþede He built
tempel gode God a temple.

This contains a defect: for *getimbþede* has only one long syllable, that is *tim*, which is insufficient, though the line has altogether four syllables, which are the usual number. Rask's *Saxon Grammar*, 118, and 119, § 7.

¹⁸ For the derivation of the word Rime, see Todd's *Johnson*; and for a most learned and satisfactory inquiry respecting the early use of Rime, by Sharon Turner, Esq. F.A.S. see *Archæologia*, vol. xiv. p. 168—204.

¹⁹ It is probable that both alliteration and rime have been made use of by the Anglo-Saxons and other German nations from the earliest times. What regards concluding rimes seems decidedly certain: for the Anglo-Saxon poets,—as Aldhelm A.D. 709; Boniface A.D. 754; Venerable Bede A.D. 735; Alcuin, and others,—have left behind them Latin poems in rime, which presupposes that this species of versification was anterior, and commonly known in their time. None of Aldhelm's vernacular poetry has survived: but Mr. Turner gives the following as a specimen of his Latin versi-

tion of Christianity,—Rime was used as an occasional ornament in Northern poetry²⁰. The Saxon poets some-

fication, not formed on quantity, but consisting of eight syllables in every line, with a peculiar alliteration and concluding rimes :

Summum satorem solia
Sedet qui per æthralia
Cuncta cernens cacumine
Cœlorum summo lumine—

Bede occasionally constructed his Latin hexameters in such a manner as to have a word in the middle rime with one at the end, which seems to be a peculiar rime, but it shows at least the antiquity and generality of concluding rimes; which must have been long in use before this peculiarity could arise.

Qui constat denis, annis simul atque novenis.

Bedæ *Opera*, t. i. p. 485.

²⁰ In the Cimbric, Cimbro-Gothic, or old Icelandic,—a dialect of the ancient Gothic or Teutonic, and of near affinity with the Anglo-Saxon,—we find the system of rime brought to great perfection. The following extract is taken from the poem of Egill, an Icelandic Scald; though it consists of 18 stanzas, we are assured it was sung extempore by the author, in praise of Eric Bladox, a Danish king in Northumberland, by which Egill obtained the pardon of the exasperated king. (See *Five Pieces of Runic Poetry* translated from the Icelandic language by Bishop Percy, for the whole in the Roman character and an English translation; and *R N K I A, seu Danica Literatura Antiquissima*, &c. *Opera Olai Wormii*, p. 228, for the whole in Bunic and Roman characters, with a Latin translation and notes. In modern characters this stanza is as follows: the literal English version will show how nearly the two languages approach each other. See Dr. Whittaker's *Introduction to the Vision of William, concerning Peirs Ploughman*, p. ix. 4to, 1813.

Vestur com eg um ver	<i>Westward came I in spring,</i>
Enn eg Vidris ber	<i>And I Odin's bare</i>
Munstrindar mar	<i>Memory's regions sea</i>
So er mitt offar	<i>So is my off-fare.</i>
Dro eg eik a flot	<i>Drew I oak afloat,</i>
Vid isabrot	<i>With ice ybroke.</i>
Hlod eg maerdar lut	<i>Lade I verses' lot</i>
Minis knarvar skut.	<i>Memory's murmuring bark.</i>

Bishop Percy translates this stanza:—"I came by sea from the west. I bring in my bosom the gift of Odin. Thus was my passage:—I launched into the ocean in ships of Iceland: my mind is deep laden with the songs of the Gods." Mallet's *Northern Antiquities*, vol. ii. p. 319, 8vo, Edinb. 1809.

times superadded the ornament of Rime to that of Alliteration. The following is an example²¹ in which the Alliteration is denoted by the Italic letters:—It is taken from a description of the island which the phoenix was supposed to inhabit. This island had

Ne <i>fōrþter</i> <i>þaer</i>	<i>Not winter's frost</i>
Ne <i>fýner</i> <i>blært</i> .	<i>Not fire's blast</i>
Ne <i>hægler</i> <i>hƿýne</i> .	<i>Not hail's fall</i>
Ne <i>hƿimer</i> <i>dƿýne</i> .	<i>Not rime's dryness (stiffness)</i>
Ne <i>sunnan</i> <i>hætu</i> .	<i>Not sun's heat</i>
Ne <i>sin</i> <i>calðu</i>	<i>Not hurtful cold</i>
Ne <i>wajm</i> <i>wedēn</i> .	<i>Not warm (sultry) weather</i>
Ne <i>winter</i> <i>þcupi</i> .	<i>Not winter shower.</i>

INVERSION AND TRANSITION.

18. Even in prose, the Anglo-Saxon language will allow some liberty in the collocation of the nouns, pronouns, &c. without any ambiguity; because their terminations show by what words they are governed, or to which they refer. In the poetic construction of sentences there is, however, much more liberty; for the position of the words is thrown out of the general prose order, by a wilful inversion. Of this inversion every quoted specimen of poetry will give evidence; only one very short example will, therefore, be here quoted.

Se *uy* *lif* *fōrgeaf*. *He us life gave.*

The natural prose order would be

Se *fōrgeaf* *uy* *lif*. *He gave us life.*

The regular course of the subject is frequently inter-

²¹ In a note (see *Archæologia*, vol. xvii. p. 195) the Rev. J. J. Conybeare, the learned professor, says: “ It will be immediately perceived that in this passage the author has, besides the usual alliteration which is still carefully observed, adopted the additional ornament of rhyme, a circumstance by no means of common occurrence in Anglo-Saxon poetry. Mr. Turner has adduced a few examples of it; but I know of no source which would afford so many or of such length, as the

rupted by violent and abrupt transitions.—Instances of this may be seen in almost every Anglo-Saxon poem.

THE OMISSION OF PARTICLES.

19. Another prevailing feature in the diction of the Anglo-Saxon poetry is the omission of the particles, which contribute to express our meaning distinctly, and to make it more clearly understood. This will be illustrated by the difference observable between the prose and poetry in King Alfred's translation of Boethius. Where the prose says

Ðu þe on þam ecan ȝetle nicrāft.

Thou who on the eternal seat reignest. Boet. p. 4. l. 22.

The poetry of the same passage is

Ðu on heahȝetle. *Thou on high seat*

Ecum nicrāft. *Eternal reignest.* Boet. p. 153.

Here the connecting and explaining particles *þe* and *þam* are omitted.

Again the prose phrase “Thou that on the seat” is expressed in poetry “Thou on seat.”

Cædmon's little fragment of the song, quoted to illustrate periphrasis, (21. p. 232.) has no particles in the Saxon. It will also be generally remarked that Anglo-Saxon poems are very defective in discriminating and explanatory particles ; and, in consequence of their absence, there is much difficulty and obscurity in the construction of their poetry.

OF THEIR SHORT PHRASES.

20. In prose and cultivated poetry every conception of the author is clearly expressed ; but in uncultivated poetry, and in Anglo-Saxon, we have most commonly abrupt and imperfect hints, and short exclamations, in-

Exeter MS. The latter part of the volume contains one poem entirely written in rime, with the alliteration also preserved throughout. Instances of the same kind occur in the Icelandic poetry. See Note ²⁰.

stead of regular description or narration. This will be abundantly manifest in all the poetical quotations in this work. But that their poetry endeavours to express the same idea in fewer words than prose, may be made apparent by one instance. The phrase in Alfred's prose—“*Spa deð eac ƿe mona mid hīj blacan leohte þæt þa beophtan ƿteorƿan dunniaþ on þam heofone*” (Boet. ch. iv. p. 4, l. 28.) “*So doth the moon with his pale light, that the bright stars he obscures in the heavens,*” —is expressed in his poetry thus :

Blacum leohte. *With pale light,*
 Beophte ƿteorƿan. *Bright stars,*
 Mona ȝemetȝað. *Moon lesseth.* Boet. p. 153, l. 12.

Even when the same idea is multiplied by the periphrasis, the rest of the sentence is not extended either in meaning or expression. One word or epithet is played upon by a repetition of synonymous expressions, but the meaning of the sentence is not increased by them.

OF PERIPHRASTIS.

21. Another peculiarity of the Anglo-Saxon poetry is considered by Mr. Turner to consist in Periphrasis, or in the use of many words to express the sense of one.

In all Anglo-Saxon poetry, paraphrastical amplifications will be found to abound. The following fragment, which is adduced as an illustration of it, is part of a song of the ancient Cædmon²², which he made on waking in

²² This is the most ancient piece of Anglo-Saxon poetry which we possess. It was written by Cædmon, a monk who accustomed himself late in life to write religious poetry. He died A.D. 680. This song was inserted (see Introduction, p. 17, sect. 9) by king Alfred, in his translation of Bede's *Ecclesiastical History*, from the Latin into Anglo-Saxon. Our venerable king does not say with Bede. “*Hic est sensus,*” (Smith's *Bede*, p. 171) but expressly, “*ƿapa endebýƿð-neffe ðīj ƿi, their order is this.*” (*Ibid.* p. 597.) See Turner's *History of the Anglo-Saxons*, for an account of Bede's learning, vol. iii. p. 439; his works, vol. iii. p. 438; his death, vol. iii. p. 441.

a stall of oxen which he was appointed to guard during the night :

Nu ye ſceolan heþigean
Heafon picey peþd :
Metodey mihte,
And hiþ mod geþanc,
Weorþ wulðor fædeþ !
Spa he wulðeþ geþyæt
Ece dñihten !
*On*d onþealde ;
De æþeþt geþcop
Eorþan beaþnum,
Heorþon to noþe.
Halig reþpend !
Da middan geaþd,
Moncynneþ peþd
Ece dñihtne
Æfter teode
Fipum fôldan ;
Frea ælmihþig !

Smith's *Bede*, book iv.
 ch. xxiv. p. 597

Now we should praise
The Guardian of the heavenly kingdom :—
The mighty Creator,
And the thoughts of his mind,
Glorious father of his works !
As he of every glory
Eternal Lord !
Established the beginning ;
So he first shaped
The earth for the children of men,
And the heavens for its canopy.
Holy Creator !
The middle region,
The Guardian of mankind,
The Eternal Lord,
Afterwards made
The ground for men,
Almighty Ruler !

Turner's *Ang.-Sax. Hist.* 8vo,
 vol. iii. p. 303.

In these eighteen lines the periphrasis is peculiarly evident. Eight lines are occupied by so many phrases to express the Deity. These repetitions are very abruptly introduced : sometimes they come in like so many interjections :

The guardian of the heavenly kingdom,
 The mighty Creator—
 Glorious father of his works !—
 Eternal Lord !—
 Holy Creator !
 The Guardian of mankind,
 The Eternal Lord—
 Almighty Ruler !

Three more of the lines are used for the periphrasis, of the first making the world :

He established the beginning ;
 He first shaped—
 He afterwards made—

Three more lines are employed to express the earth, as often by a periphrasis :

The earth for the children of men—

The middle region—

The ground for men—

Out of eighteen lines, the periphrasis occupies fourteen ; and in so many lines only conveys three ideas : and all that the eighteen lines express is simply the first verse of the Book of Genesis : “ In the beginning God created the heavens and the earth.”

It may, however, be questioned whether the term periphrasis justly expresses the sort of amplification by which the Anglo-Saxon poetry is characterized, and which may perhaps be referred to the subsequent head of Parallelism.

OF METAPHORS.

22. A *Metaphor* is a simile *without* a formal comparison. If we say “ He is *like* a pillar,” we use a simile ; but if we leave out the word of resemblance, and say “ He is a *pillar*,” (*i. e.* support,) we speak metaphorically. The periphrasis of the Anglo-Saxons is always mingled with metaphors.

A remarkable instance of periphrasis and metaphor will be found in Cædmon’s description of the Deluge.

He calls the ark

The ship,
The sea-house,
The greatest of watery
chambers,
The ark,
The great sea-house,
The high mansion,
The holy wood,
The house,
The great sea-chest,
The greatest of treasure-
houses,

The vehicle,
The mansion,
The house of the deep,
The palace of the ocean,
The cave,
The wooden fortress,
The floor of the waves,
The receptacle of Noah,
The moving roof,
The feasting house,
The bosom of the vessel,
The nailed building,

The ark of Noah,
The vehicle of the ark,
The happiest mansion,

The building of the waves,
The foaming ship,
The happy receptacle.

OF PARALLELISM.

23. Parallelism is the last characteristic feature that we shall mention in the diction and composition of Anglo-Saxon poetry.

Parallelism repeats in the second member, but in a varied manner, the same or very nearly the same sense that has been expressed in the former member of the sentence. When a proposition is delivered in one line, and a second is subjoined to it, equivalent or contrasted with it in sense, they may be called parallel lines. These are very apparent in the sacred poetry of the Hebrews²²:

²² The Hebrew poets do not make their verse consist of certain feet, like the Greeks and Latins, nor of the number of syllables perfect or imperfect, according to the form of the modern verse which the Jews make use of, and which is borrowed from the Arabians, as Michaelis supposed, but in a rhythmus of things ; that is, the Subject, and the Predicate, and their adjuncts in every sentence and proposition. They plainly appear to have studied to throw the corresponding lines of the same distich into the same form of construction, and still more into an identity, opposition, or a general conformity of sense : thus there is a relation of one line to another, which arises from a correspondence of terms, and from the form of construction ; from whence results a rhythmus of propositions, and a harmony of sentences.

This peculiar conformation of sentences,—short, concise, with frequent pauses and regular intervals, divided into pairs, for the most part, of corresponding lines,—is the most evident characteristic now remaining of poetry among the Hebrews, as distinguished from prose. See Lowth's *Prelim. Diss. to Isaiah*; *De Sacra Poësi Hæbr. Praelectiones*; and *Meor Enajim*, by Rabbi Azarias.

A learned German (Dr. Bellermann) published a work in 1813 on Hebrew Poetry, in which he maintains that he has discovered not only rhyme in Hebrew verse, but measures not more irregular than the Iambics of Plautus and Terence. De Wette censures him for having gone too far, but admits that he has pointed out many evident concurrences of rhythm.

many instances might be adduced, but the following will be sufficient.

Blessed is the man that feareth Jehovah ;
That greatly delighteth in his commandments.

Ps. cxii. 1.

Let the wicked forsake his way ;
And the unrighteous man his thoughts :
And let him return to Jehovah, and he will compassionate him ;
And unto our God, for he aboundeth in forgiveness.

Isaiah lv. 6 and 7.

This peculiarity of construction also occurs so frequently in the poetical remains of the Anglo-Saxons, that it must arise from design²⁴ ; and, therefore, it deserves the attention of all who desire to know the characteristic marks of the Saxon poetry.

²⁴ The Rev. J. J. Conybeare remarks further, that in the Anglo-Saxon this species of apposition is uniformly adopted, and carried to too great an extent to be attributed to mere chance. Whether it constituted a part of their original poetical mechanism, or whether it was adopted, with some little modification, from the style of those sacred poems in which it forms so prominent a feature, is a question to which it would perhaps be difficult to give even a plausible answer. As far as my own observation has gone, it appears to be most frequently used in those poems, the subjects of which are drawn from Scripture. It might also perhaps be questioned by some, whether the rhythmical system itself was originally the property of our Northern ancestors, or whether it was constructed by them (after their conversion to Christianity, and consequent acquaintance with the general literature of the age), in imitation of the shorter trochaic and dactylic metres of the later classical and ecclesiastical poets ; the authors most likely to have furnished the writers upon moral and religious topics with favourite models. The resemblance between these and the Anglo-Saxon poems in point of rhythm, is certainly very considerable ; but there is yet little reason to suppose it the effect of imitation. The same metrical system is certainly to be traced through the whole of that singular poem the *Voluspa*, which, if we can rely upon the authority of the Northern editors of their own national poetry, is the earliest composition extant in the Icelandic, and was written before the con-

In most of the examples found in the Scriptures, there is a parallelism of the verb as well as of the other parts of the sentence; and the clauses are frequently connected by a conjunction, circumstances seldom observable in the parallelism of Anglo-Saxon writers. In the following specimens, the corresponding lines are marked with the same letters.

a. Be iſ mægna ȝƿed	<i>He is in power abundant,</i>
a. Beafod ealpa heah ȝeycearta.	<i>High head of all creatures,</i>
a. Frea ælmichtig.	<i>Almighty Lord!</i>
b. Næſ him ȝpuma ærpe	<i>There was not to him ever beginning,</i>
b. Ȭp ȝeyorðen	<i>Nor origin made;</i>
c. Ne nu ende cýmþ.	<i>Nor now end cometh.</i>
c. Ecean Ȭpihtney.	<i>Eternal Lord!</i>

Cæd. p. 1. l. 2.

Turner's *A.S. Hist.* 8vo,
v. iii. p. 356.

a. Ȭe peſ bold ȝebýld	<i>For thee was a house built</i>
b. Ȭn þu ibopen pepe	<i>Ere thou wert born,</i>
a. Ȭe peſ mold Ȭmynt	<i>For thee was a mould shapen</i>
b. Ȭn þu of modeſ come.	<i>Ere thou of (thy) mother cameſ.</i>

M.S. Bodl. 343.

Conybeare. *Archæologia,*
vol. xvii. p. 174.

Mr. Conybeare says, "One paragraph in Cædmon's description of the deluge may be rendered line for line, and almost word for word, thus,

a. Da ȝemunde God.	<i>Bethought him then our God</i>
b. Ȭeƿe liȝende.	<i>Of him that ploughed the wave,</i>
a. Sizona Ȭaldend.	<i>The gracious Lord of hosts</i>
b. Sunu Lamechjer.	<i>Of Lamech's pious son,</i>
c. And ealle þa pocne.	<i>And of each living soul</i>
c. Ȭe he Ȭið pætne beleac	<i>He sav'd amid the floods,</i>
a. Lífey leoht ȝpuma.	<i>All glorious fount of life,</i>
c. On líder boyme.	<i>High o'er the deep abyss.</i>

Cæd. p. 32. l. 15.

Archæologia, vol. xvii. p. 270.

version of that people to Christianity, and consequently while they were yet ignorant of the models above alluded to.

In most cases poems were probably composed for the instruction and use of unlettered persons; their authors would therefore hardly go out of their way to choose a metre to which the individuals were unaccustomed, whom they chiefly expected to reap the benefit of their pious labours. *Archæologia*, vol. xvii. p. 270.

CHAPTER III.

THE DIVISION OF THE ANGLO-SAXON POETRY, AND
THEIR DIFFERENT SPECIES OF VERSE.

24. Saxon poetry¹ may be divided into three heads:—songs or ballads; the lengthened narrative poems or romances; and that miscellaneous kind which may be termed lyric. One measure (explained in chap. ii. sect. 12. and also in note ¹⁶) seems, however, to prevail in all Saxon poetry.

OF THE SAXON SONGS OR BALLADS.

25. Our ancestors had popular songs on the actions of their favourite leaders, and on other subjects that attracted common attention. In the oldest Saxon songs, poetry is seen in its rudest form, before the art of narration was understood. The metre of these primitive songs will be found to be similar to that described in the last Chapter.

As an example we may quote a few lines of the Saxon song on king Athelstan's victory: though written about A.D. 938, in what may be considered the Danish period, it is in pure Saxon,

*Den Æþelstan cýning. Here Ethelstan king,
Eorla dýnhten. Of earls the lord,
Beorla beah-ȝýfa. The shield-giver of the nobles,*

¹ Mr. Turner's division is here followed. Rask says, the different species of Icelandic verse are rightly referred to three grand classes, according to the rime and the other peculiarities. The 1st species:—the language of song, or perhaps more rightly narrative verse, has merely *alliteration*. The 2nd:—heroic verse, has also *alliteration*, and *greater strictness of metre*. The 3rd:—popular verse, has also concluding *rimes*.

But these head classes are divided again into many sub-species, chiefly according to the number of the long syllables.

This also may be safely made use of relative to the Anglo-Saxon art of poetry. Rask's *Grammar*, p. 117. § 6.

And hīj bñoþor eac
Edmund the prince,
Eadmund æbeling.
Ealðor langne týr.
Gesloþor æt secce.
Speorða ecgum.
• Ymbe Brunan-burh.

And his brother also,
The elder! a lasting victory
Won by slaughter in battle
With the edges of swords
Near Brunan-burh.

See the remainder of this song in the *Praxis*.

26. These old Saxon songs had none of the striking traits of description which are so interesting in the ballads of a subsequent age. The laboured metaphor, the endless periphrasis, the violent inversion, and the abrupt transition, were the great features of the Saxon poetry. While these continued prevalent and popular, it was impossible that the genuine ballad could have appeared. From the decline of the old poetry, the popular ballad seems to have taken its origin. It probably arose from more homely poets, the ambulatory glee-men, who could not bend language into that difficult and artificial strain, which the genius of the Anglo-Saxon bard was educated to use. Tales narrated in verse by these glee-men, were more intelligible than the pompous songs of the regular poets, and far more interesting to the people. In time they gained admission into the hall and the palace; and the harsh obscure style of the old Saxon poetry began to be unpopular: being still more disregarded after the Norman Conquest, it was at length entirely superseded by the ballad.

27. The popular ballad is said^{*} to have lines of equal or nearly equal length, and the metre more regular. A curious fragment of a ballad composed by Canute the Great, still remains: in this we have a specimen of the measure which this kind of poetry had attained about

^{*} Mr. Rask affirms that popular verse usually consists of lines regularly moulded, of equal length, with alternate long and short syllables, after the number of the long (2, 3, 4). This is divided into several kinds; the shortest only have the metrical complement, but all are distinguished by concluding rimes, *Grammar*, sect. 13.

A.D. 1017. As he was sailing by the abbey in the isle of Ely, he heard the monks chaunting, and was so struck with the sweetness of the melody, that he composed a little Saxon ballad on the occasion, which began thus :

Mepie ȝungen ðe munecher binnen Ely,
 Tha Enut ching neuðer by ;
 Ropeð, Enihter, noer ðe land,
 And hepe pe ðer munecher ȝang.
Merry sang the monks in Ely,
When Canute the king was sailing by ;
“Row, ye knights, near the land,
And let us hear these monks’ song.”

28. In more recent language³, soon after the Conquest, alliteration was generally discontinued ; and instead of it there is a more uniform metre, and sometimes in every other line concluding rimes. The following is an example from Hickes’s *Ling. Vet. Septent. Thes.* vol. i. p. 222.

He pot hpet ðencheð and hpet doð,
 Alle quike pihte⁴.
 Niȝ no loueþð ȝpitch iȝ Eriȝt,
 Ne no king ȝpitch iȝ Dniȝte.
He knoweth what all living creatures
Think, and what (they) do.
No lord is such (as) is Christ,
No king such (as) is the Lord.

Heuene⁵ ȝ eþþe ȝ all þat iȝ,
 Biloken⁶ iȝ on hir honde.
 He deð all þ hir pille iȝ,
 On ȝea and ec⁷ on londe.

³ See Rask’s *Grammar*, p. 128. and Introduction to Todd’s *Johnson*, p. xxxix.

⁴ In pure Saxon it would be ealle cylice pihta (omnia animalia) or *all living creatures*.

⁵ Loueþð is for Blaþoþð, *Lord* ; and ȝpitch, for ȝþilce, *such*.

⁶ Heuene, for heofon, *heaven*.

⁷ Biloken, for belocen, from belucan, *to lock up*. See Irregular Verbs, sect. 99, p. 176.

⁸ Ec, for eac, *also*.

*Heaven and earth and all that is,
Is locked up in his hand.
He doth all that his will is,
In sea and also in land.*

He piteð ⁹ þialdeð ⁹ alle þing,
He iſcop ¹⁰ alle ſcaſte.
He pnohte fir on þen rae,
And fongeler ¹¹ on þan leſte.
*He knoweth and wieldeth all things,
He created all creatures.
He formed fish in the sea,
And fowls in the air.*

He iſ opð albuten opðe,
And ende albuten ende.
He one iſ eune ¹² on eche ſteðe.
Pende þen þu pende.
*He is beginning without beginning,
And end without end.
He is ever one in every place,
Turn wherever thou turn.*

OF THE ANGLO-SAXON LENGTHENED NARRATIVE POEMS OR ROMANCES.

29. The epic or heroic poems of antiquity seem to be the legitimate parents of all the narrative poetry of Europe ¹³. The Greeks communicated a knowledge

⁹ Þialdeð, for pealdeð, from pealðan, *to command, rule, wield, &c.*

¹⁰ Iſcop, for, geiſcop, from geiſceapan, *to create. Scaſte, from ſceart or geiſceart, a creature.*

¹¹ Fongeler, for fongelar, from fongel, *a soul. Leſte, for lýſte, the dative case of lýſt, the air.*

¹² Eune, for æyne, *ever. Eche, for ælcepe, the dative case of ælc, each, every one.*

¹³ Rask is of a different opinion. He says, "A remark which I owe to Professor Fin Magnusen, has indubitably far greater scientific worth and truth; namely, that the Gothic national narrative verse seems to have been the foundation of the Greek hexameters. It is allowed, indeed, that hexameter verse is the most ancient national

of this species of composition to the Romans: and their Roman epic poetry established a taste for narrative poems

poetry of the Thracians, as narrative verse is of the Goths. If we regard the arrangement itself, the similarity is highly probable; for the hexameter seems merely to be a certain, and very trifling, modification of the more unfettered, and probably more ancient form which the narrative verse exhibits. As an example, I will arrange some Greek and Latin hexameters after the rules for narrative verse.

Την μεγ γαρ
2. κακοτητα και ιλαδον
εστιν έλευθαι
4. ρηϊδως
λειη μεγ άδος
6. μαλα δ' εγγυδι γαιει.
Της δ' αρετης
8. ιδρυτα Θεοι
προπαροιθεν εδηκαν

10. αθανατοι
μακρος δε και ορθιος
12. αιμος επ' αυτην,
και τριχις
14. το πριτον επην δ'
εις ακρου ικησι.
16. ρηϊδη δε
επειτα πελει,
18. χαλεπη περ εουσα.

ΕΡΓ. Σ. ΗΜΕΡ. α. 284.

Arma, virumque
2. cano, Trojae
qui primus ab ipsis
4. Italiam,
fato profugus,
6. Lavinaque venit
littora: multum
8. ille et terris
jactatus et alto,

10. vi superum,
sævæ memorem
12. Junonis ob iram.
Multæ quoque
14. et bello passus,
dum conderet urbem,
16. infernetque
deos Latio,
18. gesus unde Latinum. En. I. 1.

This decomposition produces the Gothic narrative verse so completely, that in these 18 verses of Hesiod and Virgil, there is not a single deviation, or defect in the rules of narrative verse; but the whole reads quite as fluently after the language of song, as after the construction of hexameters. We find here, as in Anglo-Saxon and Icelandic, some verses composed of one word, and some of many. For example, in the 4th and 11th line of the Greek, and the 16th and 3rd of the Latin. We also commonly find four or five syllables, and sometimes seven or eight. For example, in the 9th and 2nd lines of the Greek, and the 18th of the Latin. Still this is only a secondary consideration, for these agree in the essential construction. In every line we have two long syllables, or pauses for the voice, every one of which has usually one, and sometimes two, short-ones following; still, more than one is not required. For example, in the first line *την* is long, then follows *μεγ*, which is short; *γαρ*, on the contrary, has no short syllable following. In line 7th *της* is long, and has two short ones after it, but the

in France, Spain, Italy, Britain, and wherever the Roman language was known. The constructing and carrying on of an epic fable was thus conveyed to the Anglo-Saxons, as well as to the Franks and Goths.

30. The first imitations of the epic poems of antiquity were in Latin, by ecclesiastics, who well knew the language, and frequently loved its poetry. The clergy, from their learning, would be the best skilled in the art of narration ; they were, therefore, most probably the first¹⁴ who composed narrative poems. Men afterwards arose, who cultivated poetry in their native tongue, as well as in the Latin language ; and, therefore, we have long Saxon narrative poems, or metrical romances, full of fancy, which seem to be justly entitled to the name of metrical romances—unless the higher term of heroic or epic poem be more appropriate. Many parts of the poem on Beowulf, have a religious turn, and the poems

latter $\tau\eta\varsigma$ has none : likewise the 8th and 10th, and others. Line 6th has $\mu\alpha\lambda\alpha\delta'$ for a metrical complement ; and line 14th has $\tau\sigma$, and line 15th $\epsilon\iota\varsigma$, for the metrical complement. In the same way in the Latin, in line 3rd *qui* is the metrical complement ; *dum* in the 15th, and *genus* in the 18th. All the other lines are as flowing—Fornyrdalag, or narrative verse,—as any passage in the Edda or the poem on Beowulf or the Scyldings ; but classic metre is destroyed. We must observe, however, that the whole of Hesiod and Virgil cannot so easily be turned into narrative verse as these passages. Sometimes by this decomposition we must divide words, which is a very great blemish in Icelandic poetry ; but as this is not unusual in Pindaric verse, and in the choral songs of tragic writers, it cannot be regarded as any considerable objection. The reverse does not always hold good ; for narrative verse cannot be so well metamorphosed into hexameter verse, though it sometimes approaches very near to hexameters. See Rask's *Grammar*, p. 123. sect. 9.

¹⁴ In the 4th century a narrative poem, in Latin hexameter verse, was written by *VICTORINUS*, (see *Bib. Mag.* t. viii. p. 625—628.) an African, and *JUVENCUS*, a Spaniard, (see *Bib. Mag.* t. viii. p. 625—628. and *ibid.* 629—657. In the 5th century, *SEDULIUS*, an Irishman, wrote a narrative poem on the miracles of Christ. *Ibid.* 658—678. In the 6th and 7th centuries, wrote *ARATOR*, *PETRUS APOLLONIUS*, and others. In the 8th century *Bede* composed the *Life* of *Saint Cuthbert*, in Latin verse. See this subject ably discussed in *Turner's History of the Anglo-Saxons*, 8vo. vol. iii. p. 365.

of Cædmon, and on Judith, are obviously religious—a presumptive evidence that they were written by ecclesiastics.

31. The measure of the earliest Saxon narrative poems, metrical romances, or heroic poems, is the same as that of the primitive song¹⁵.

32. Mr. Turner asserts that the poem on Beowulf "is certainly the oldest poem, of an epic form, which exists in Europe. It is a complete metrical romance". The following quotation, illustrating the measure of this verse, is taken from Cædmon's *Paraphrase on Genesis*¹⁶.

Uj iſ , riht micel ,	To us it is much right
Dæt pe , rōd. pa , peapd ,	That we the Ruler of the firmament,
Wepeda , wulðor , cýning ,	The Glory-King of Hosts,
Woruldum , heþugen ,	With words should praise,
Modum , lufien ,	With minds should love.
De iſ , mægna , jp. d ,	He is in power abundant,
Ffea Ælmihtriz. Cæd. 1.	Almighty Lord !

¹⁵ See chap. iii. sect. 25. and chap. ii. sect. 12.

¹⁶ For a very complete analysis of this poem, and for copious extracts, see Turner's *History of the Anglo-Saxons*, 8vo. book ix. chap. ii. vol. iii. p. 327.

¹⁷ "As Cædmon's paraphrase is a poetical narrative mixed with many topics of invention and fancy, it has also as great a claim to be considered a narrative poem, as Milton's *Paradise Lost* has to be deemed an epic poem. It was published by Junius as the work of the ancient Cædmon, who has been already mentioned, (see on *Periphassis*, sect. 21. note ²².) It treats on the first part of the subjects which Bede mentions to have been the topics of the elder Cædmon; but it is presumed by Hickes not to be so ancient as the poet mentioned by Bede. I confess that I am not satisfied that Hickes is right in referring it to any other author than the person to whom Junius ascribes it.

"It begins with the fall of angels, and the creation of the world. It proceeds to the history of Adam and Eve; of Cain, and the deluge; of Abraham, and of Moses. The actions of Nabuchodonosor and Daniel are subjoined.

"In its first topic,—'the fall of the Angels,'—it exhibits much of a Miltonic spirit; and if it were clear that our illustrious bard had been familiar with Saxon, we should be induced to think that he owed something to the paraphrase of Cædmon. No one, at least, can read Cædmon without feeling the idea intruding upon his mind." Turner's *History of the Anglo-Saxons*, book ix. ch. iii. p. 355.

83. The poem on Judith is a narrative poem¹⁸, or a romance, as the poet has borrowed only the outline of the story from the Apocrypha; while the circumstances,

¹⁸ Rask makes the following remarks on narrative poetry. Narrative verse in every line has two long syllables, which should be followed by some short ones (see chap. ii. Note ¹⁶) ; in fact, one short after every long syllable : they, therefore, commonly consist of four syllables ; but this is not the sole number which constitutes the quantity of verses ; for they can also consist of three : viz. when the long one has no short one following ; and of five, when the long one is followed by two short ones, &c. Now no notice must be taken of the metrical complement, which must not be brought into the account.

If the student attend to these rules, he will find that metre is as determinate in Saxon as in any other language, although according to peculiar rules.

Thus we should have easily understood Saxon versification, if some learned men of modern times had not attempted to arrange verses in such a way as to make two lines stand for one. I refer this subject to the ear and sense of every one who has a taste for poetry, who reads, for example, these verses in Boethius :

Æala þu scippend	O thou Creator,
Scipþa tungla,	Of the pure stars :
Heþonej and eorðan !	Of heaven and earth !
Ðu on heahſtele.	Thou on high seat
Ecum ƿicraſt ;	Ever reignest.
And þu ealne hƿæþe	And thou all the swift
Hefon ȳmbþƿærƿeft ;	Heaven turnest round ;
And þurh þine halige miht	And through thy holy might
Tunglu ȝeneðeft,	The stars compellest
Ðæt hi þe to-heðað !	That they obey thee.

Hickes, p. 185.

Turner.

And now let him consider them thus arranged :

Æala þu scippend ƿicippa tungla :
heþonej and eorðan, (þu on) heahſtele,
œcum ƿicraſt ; (and þu) ealne hƿæþe
hefon ȳmbþƿærƿeft ; (and þurh þine) halige miht
tunglu ȝeneðeft, (þi þe) to-heðað !

+ + +

However, before a judgement is formed, let me be allowed to remark, once again, that this conjunction of every two lines militates,

1st, Against the custom of the Scandinavian nations, as far as we can trace back, to the present day : for example, in the songs of Stærkodder, and in the descriptions relative to poetry, which after him have taken the name of Starkaðarlag ; as well as in the translation of Milton's *Paradise Lost* by a priest, Sra Jóns Þorlakssonar, who is now alive, the first and second books of which are printed in

speeches, and other particulars, are his own invention. It is a romance written while the old Anglo-Saxon poetry was in fashion, but when it began to improve : for

the 13th and 14th volumes of the writings of the Icelandic *Lærdáms-listafélags*; as also in Assessor Gröndal's translation of Pope's *Temple of Fame*, one of whom lives in the northernmost, the other in the southernmost, extremity of Iceland.

2dly, Against the Anglo-Saxons' still more ancient custom ; as in many MSS. they carefully divide verses by means of points, of which we can convince ourselves every where in Hicke's : for example, page 185 :

Æala ðu jcippend. Dú on heahjetle.

Scippa tunzla. Ecum þerast.

Beþonej and eoþðan. And ðu ealne hƿæþe, &c.

3dly, Against all the rules of the ancient Gothic poetry, which teach us that alliteration combines every two lines, in all cases, and in all species of verse, except when after two which agree, comes one which stands alone. It would overthrow this system of alliteration,—namely, that the two letters in the first line should be considered *assistant letters*, and one in the second, the *chief-letter*, because it always stands first, has also a more determinate place, and is more easily found : but this would cease, and the name of *chief letter* become absurd, if it were to be removed to the middle of verses.

4thly, Against all affinity to the other species of verse, which have longer lines, but all the same construction of alliteration : namely, that every two lines are bound together : if we, therefore, were to mould two lines into one, in short verses, we ought necessarily to do the same with the longer ones, and make for example the following one line :

Almáttugr Guð allra stètta yfirþoðandi engla ok hþóða.:

Almighty God, over all orders the sovereign, Lord of angels and nations.

That is, sixteen long syllables according to the Icelandic mode of reckoning.

5thly, It is, moreover, in open contradiction to the spirit of the whole ancient poetic art of the Northerns, which never in any way tolerates the division of verse (*Cæsura*), which is found in Greek and Latin Hexameters and Pentameters ; and, therefore, never has longer verses than those which answer to Tetrameters among the Greeks and Latins.

It also seems very natural to place the metrical complement before the chief letter, as it most commonly contains unimportant conjunctions or prepositions that connect the two lines ; but to throw what frequently constitutes three or four syllables into the middle of a verse, without including it in the metre, would be highly absurd. See

while it displays the continuity of narration and minuteness of description of the more cultivated romance, it retains some metaphors, the periphrasis, and the inversions, which our stately ancestors so much favoured. It has only laid aside their abrupt transitions, and more violent metaphors.

OF THE ANGLO-SAXON LYRIC OR MISCELLANEOUS POETRY.

34. The measure of the Anglo-Saxon lyric or miscellaneous poetry does not appear to be different from

for example the 8th line in the last-quoted verses, where the words *and þu þine* are the metrical complement ; which, after a pause, when a line begins, can be easily pronounced in a lower and softer tone ; but which in the middle of verses (4th line after the 2nd arrangement) appears completely to destroy the whole, as five short syllables come together ; four of which do not belong to the metre. This is not merely a solitary occurrence, but would be general, according to the rule of compounding lines, as the metrical complement has its place properly before a chief letter : it would thus constantly occur in the middle of verses. Not to speak of the meaning, which, by these means, would often be broken off incomplete at the end of lines, it would also be concluded in the middle of a verse, which is in opposition to the ancient Gothic art of poetry, that seldom allows a sentence to terminate in the middle of a line of verse. Rask's *Grammar*, p. 118—122.

A learned Professor, whose writings have been very serviceable in preparing this prosody, has very modestly, but pertinently asked, relative to the observations of Mr. Rask, (see the preceding note, and chap. ii. note ⁷ and ¹⁶.) “ Does he not speak, on the whole, too much as though he was considering an artificially constructed system of metre. I suspect that the matter lies completely on the surface, and that the good barbarians were content if their verse had rhythm enough to be sung, and alliteration enough to strike the ear at once. The system, if system it may be called, is neither more nor less than that of our old ballads, in which the ear is satisfied, not by the number of syllables, but by the recurrence of the accent, or ictus, if one may call it so. Southey and Coleridge have made very good use of this *μερπον αμερπον*, and the latter in one of his prefaces has, if my memory serves me, *philosophized* upon its structure.

“ The question, as to whether the two hemistichs shall be regarded as one or two lines, is evidently that of a writer or printer, not of a singer or reciter : to the *ear* the difference would not be perceptible.

that used in narrative verse¹⁹. One of the oldest and best specimens of it, is Alfred's poetical translation of the poetry in Boethius. The language is allowed to be elegant and appropriate, and worthy of the royal taste. Speaking of the sea, he says

<i>Spa oft smylte sæ.</i>	<i>So often the mild sea,</i>
<i>Suþejne pind.</i>	<i>Clear as gray glass,</i>
<i>Graeze glas hluþre.</i>	<i>The southern wind</i>
<i>Grimme gedregeð.</i>	<i>Grimly disturbs;</i>
<i>þonne hie zemengað</i>	<i>Then mingle</i>
<i>Micla ýrta.</i>	<i>The mighty waves:</i>

The longer lines which occasionally are found, as a sort of system in Cædmon, I cannot reduce to Mr. Rask's principle.

Ænne, hæfde he ypa, yþjne geþophne,
Spa, mihtigne, ou hir, mod geþohte,
Be let, hine ypa, miclej, pealðan,
Heþtne to, him on, heófena, nice,
Hæfde he, hine ypa, hƿitne geþophne,
Spa, wýnlic, wæj hir, wæjtum on, heófonom,
Thæt him, com fñom, wæroða, ƿýhtne,
Ge lic yær, he þam, leohatum, yteorþum, Cædm. p. 6. l. 14.

Unum creaverat adeo potentem,
Adeo præcellentem intellectu,
Dederat ei tam ingentem potestatem,
Proximam sibi in calorum regno;
Illum adeo lucidum creaverat,
Adeo latus fuit fructus ejus (vita) in cælis
Qui ad eum venit a supremo Domino,
Similis erat lucidis stellis.

“ I am disposed to regard these verses as being to the Fornyrdalag what our heroic metre is to that of the ‘ Descent of Odin.’ (Tens and Eights, the parish clerks call them.) ”

Mr. Turner however appears to have divided the preceding extract according to Rask's method, thus,

<i>Ænne hæfde he ypa</i>	<i>One he had so</i>
<i>Spjne geþophne</i>	<i>Strongly made,</i>
<i>Spa mihtigne</i>	<i>So mighty</i>
<i>On hir mod geþohte.</i>	<i>In his mind's thought.</i>

From the whole, then, it appears that Mr. Rask's observation, mentioned at the begining of this note, is founded in truth,—that every line in Saxon poetry has commonly two emphatic syllables, which are generally followed by two that are unemphatic.

¹⁹ See chap. ii. sect. 12, and also Note ¹⁶; and chap. iii. Note ¹⁸.

Onhrepāð hron̄ mēne. *The great whales rear up.*
Hrīoh brō ðonne ſeo. *Rough is then that*
þe ær̄ glādt. *Which before ſerene*
On riene pær. *Was to the ſight.—*

Boet. p. 155. l. 11. *Turner, vol. ii. p. 247.*

On the origin of man, he remarks

Ðæt eoñþpājan.	<i>The citizens of earth,</i>
Ealle hæfdēn.	<i>Inhabitants of the ground,</i>
Fold btuende.	<i>All had</i>
Fþuman gelicne.	<i>Beginning alike.</i>
Ði of anum tƿām.	<i>They of one pair</i>
Ealle comon.	<i>All came,</i>
Wēne ȝ wifē.	<i>Men and women</i>
On wopuld inan.	<i>Within the world.</i>

Boet. p. 171. l. 25.

PART V.

DIALECTS.

CHAPTER I.

OBSERVATIONS ON THE SAXON LANGUAGE, AND ITS DIALECTS.

1. The Saxons came from different provinces of Germany into Britain; it is, therefore, probable some variety existed in the pronunciation of their words: but as they were incorporated together, and united under a regal government in Britain before the chief æra of literature began, and, as what was previously written is probably conveyed to us in the more recent orthography and style, it is, therefore, most likely that one form of the language would prevail. This was denominated Anglo-Saxon, and it was used by the majority of the inhabitants in England, on the establishment of the Saxon power in A.D. 457, and continued for four centuries and a half, till A.D. 900, or perhaps till the reign of Athelstan¹, A.D. 924: but pure Saxon may be found, which was probably written even after the latter period.

We may, however, confidently look to the *Laws* of the Saxon monarchs, *Charters*, and *Chronicle*, before the time of Athelstan; to the works of *King Alfred*, to the *Heptateuch*, *Gospels*, the *Gospel of Nicodemus*, the *Poem on Beowulf*, &c. for Anglo-Saxon in its greatest state of purity.

2. It may be readily allowed, that one form of the Anglo-Saxon language might prevail for a considerable time in England; but it must also be evident, that learning was not so common in the Saxon æra as at the present time. Our ancestors, having few opportunities

¹ See Turner's *History of the Anglo-Saxons*, 8vo. vol. i. p. 594.

for literary acquirements, could not have determined upon fixed rules for orthography, any more than illiterate persons in the present day, who, having been employed in manual labour, could avail themselves of the facilities which were offered: hence arose the difference observable in spelling the same words in Saxon; but a difference in orthography will not constitute a dialect. In a dialect of any language, there is a systematic alteration in the modification of the words, and often an introduction of new terms. This alteration in the termination of words, is said to be perceptible at two periods of the Saxon language. The Anglo-Saxon is, therefore, considered as having two dialects, called the *Dano-Saxon*, and the *Norman-Saxon*; according to the time when the Danes and Normans entered, and prevailed in this island.

CHAPTER II.

THE DANO-SAXON DIALECT.

3. From the frequent incursions, and partial settlements of the Danes in England, it is reasonable to suppose that their language would have some influence over the Anglo-Saxon, especially in the North, where the Danes were most numerous. The peculiarities of the Danish tongue would predominate, in proportion as their power and authority increased in England. During the reign of Danish kings in this nation, from A.D. 1016 to 1042, their Northern dialect would generally prevail: it would also have some influence for a considerable time before, and would continue after the Danish kings had ceased to reign in England. Though, from the gradual change observable in languages, no specific time can be given for the actual commencement, or termination of the Dano-Saxon dialect, yet we may presume it would have more or less influence for nearly two centuries,—probably from about A.D. 900 to near 1070 or 1100.

4. The Danes, being a rude illiterate people, chiefly employed as pirates, adopted the most ready way of expressing their thoughts ; they therefore disregarded the improved form of the Anglo-Saxon tongue, and either altered or omitted most of the Saxon terminating syllables. The Dano-Saxon dialect is not only distinguished by a disregard of the usual Anglo-Saxon inflection, but by the Cimbric or old Icelandic words which are introduced.

5. The interchange of letters has been noticed under each letter in Orthography ; and many of the alterations by Dano-Saxon inflection are given in the proper place in Etyinology.

6. It may also be remarked, that n is generally rejected in Dano-Saxon : it is omitted at the end of verbs¹ ; for,

In Dano-Saxon we find Sel me ðpincā, *Give me drink* ; for the Saxon Syle me ðpincan. John iv. 7. The e is omitted according to sect. 4, and the n, to sect. 6.

Nelle þu onðpede, (*noli timere*,) *Be thou unwilling to dread* : the n is omitted, and a converted into e, according to Orthog. sect. 29. "In Dan.-Sax., &c." The Anglo-Saxon of this clause is, Nelle þu onðpæðan, Matt. i. 20. Nellað ge ðoeme, *Be ye unwilling to judge* ; for the Anglo-Saxon Nellen ge deman. Matt. vii. 1.

The n is also rejected at the end of nouns and other words : for the Dano-Saxon Þenemne þu noma hīr Ðælend, the Saxon has noman or naman ; as, Ðu nemjt hýr naman Ðælend, *Thou shalt call his name Healer*. Matt. i. 21. In Dano-Saxon we find Þeþegon pe þon-þon rteþnu hīr, instead of hīr rteoþnan, *We have seen his star*. Matt. ii. 2. And þinneð oþer þon-þærta ȝ unþoðþærta, *And raineth upon the just and*

¹ This rejection of n from the infinitive mood was derived from the Cimbri, the progenitors of the Danes ; we, therefore, find the Cimbric or old Icelandic word greipa put for the Anglo-Saxon ȝnian, *to gripe* ; and hafa, or hafa, for the Anglo-Saxon haban, *to have*. See Hickes's *Thesaurus*, vol. i. p. 95.

unjust. Matt. v. 45. instead of the Anglo-Saxon *Ða* *reþfærtan* *þ* *þa* *unþofþfærtan*. The Dano-Saxon has *Fnam* *reýta* *þonn* *tid*. *From the sixth hour.* Matt. xxvii. 45. for the regular Saxon *Fnam* *þæne* *rixtan* *tide*. In Dano-Saxon *bege*, *both*, and *tƿege*, *two*, are used for *begeen* and *tƿegeen*; *ego*, *eyes*, for *egon*.

Not only *n*, but the last syllable is often rejected: as, *eptjo* in Dano-Saxon is formed from the Anglo-Saxon *eptjona*, *forthwith*, by rejecting the last syllable *na*.

In Dano-Saxon *n* before another consonant is often omitted: as, *cýnig* for *cýninq*.

7. The Dano-Saxon often substitutes one Case for another. We therefore find, *Ic* *rendo* *engel*. *min*, *I send my angel*, for the regular Anglo-Saxon *minne* *engil*.—*Ne* *in* *þíffum* *líf*, *ne* *in* *þæm* *topærð* *líf*, *Neither in this life, nor in that future life*; for *topærðum* or *topærðan* *líf*.—*Óþe* *doeð* *tƿe* *gód* *þ* *pærtm* *hij* *gód*. *Óþe* *doeð* *þæt* *tƿe* *ýfel* *þ* *pærtm* *hij* *ýfel*. *Either make the tree good and his fruit good, or make the tree evil and his fruit evil*: for *pærtm* *gódne* and *pærtm* *ýfelne*.—*Cuoð* *hlafoñð* *ðæpe* *þingearðe*, *Saith the lord of the vineyard*, for *ðæpe* *þingearðer*.—*Bodeðe* *godƿeller* *nicef*, *He preached the gospel of the kingdom*, Matt. ix. 35, the genitive for the accusative *godƿell*.

8. The preposition *to* is occasionally used instead of the dative termination; as *Ða* *cpæð* *to* *leopneñar* *hij*, *Then he saith to his disciples*, Matt. ix. 37, instead of *þa* *cpæð* *leopneñum* *hij*, or in genuine Saxon, *þa* *he* *ræde* *hij* *leopning-cnihtum*.

CHAPTER III.

THE NORMAN-SAXON DIALECT.

9. The Normans¹ had some intercourse with England, even from the accession of Edward the Confessor,

¹ “As in former ages, the Franks first, and afterwards the Saxons, coming out of the more northerly parts of Germany, plagued France and Britain with their piracies, and at last became masters; the

in A.D. 1042; but the Norman-French could have little influence over the Saxon language till after the time of the Conquest. The laws, being administered by the Norman Conqueror in his own language, would naturally introduce many new words; and the mutual efforts of the Normans and Saxons to understand each other would make an² alteration in both languages: but as the majority

Franks of France, and Saxons of Britain;—so in succeeding times, the Danes first, and then the Normans, followed the same method, came from the same coast, and had the same success.

“ They had *their* name from the *northern parts* from whence they came, (for *Nordmanni* signifies no more than *Northern men*,) in which sense they are likewise termed *Nordleudi* that is *Northern people*, as being the flower of the Norwegians, Swedes, and Danes.” See Gibson’s edition of Camden’s *Britannia*. Introduction, p. cliv.

² Those changes in Saxon which are denominated Dialects, appear in reality only to be the alteration observed in the progress of the language as it gradually flowed from the Saxon, varying or casting off many of its inflections, till it settled in the form of the present English. (See *Etymology*, part of note ¹, p. 74.) This progressive transformation of the Anglo-Saxon into our present form of speech will be evident by the following EXAMPLES, taken from the translations of the most learned men of the ages to which they are referred.

The first is from the Gospels published by Mareschall and Junius. The age of this version is not fully ascertained; but from its purity it appears to have been written in or before the time of King Alfred. The 2nd is from the Rushworth Gloss, (See Wanley, p. 81,) in Dano-Saxon, perhaps made about the middle of the 10th century. The 3rd is taken from the famous Psalter in Trinity College, Cambridge, supposed by Wanley (p. 168) to be written in the time of King Stephen. The 4th was sent over from Rome to England, in the time of King Henry the Second, by Pope Adrian, an Englishman. The 5th, written about 1180, is copied from a manuscript in Trinity College, Cambridge. “ *Cod. Membr. in octavo minori vii. p. 16.*” See Wanley, p. 169. The 6th was written about A.D. 1250. The 7th appears to be about 1260, in the reign of Henry the Third. The 8th is from Wickliff’s translation, in Richard the Second’s time, A.D. 1380. The 9th is from a large manuscript Bible in the Bodleian at Oxford; it is said to have belonged to King Henry the Sixth, A.D. 1430, and to have been given by him to the Carthusians in London. (See Bishop Wilkins’s *Essay towards a Real Character, &c.* p. 8.) The 10th, from the *Liber Festialis*, about A.D. 1500. The 11th is taken from Tindale’s translation, A.D. 1526. The 12th is from Mathew’s Bible, printed in A.D. 1537. The 13th is copied from Cranmer’s Bible, printed in A.D. 1541. The 14th is taken from the Geneva Bible, translated by the English

of the inhabitants were Saxons, it is reasonable to presume that the Saxon language predominated, while the Norman

refugees, in the reign of Queen Mary, between A.D. 1553 and 1558. The 15th is from our authorized version, made A.D. 1611.

1. PURE ANGLO-SAXON,
WRITTEN ABOUT A.D. 890.

Fædēp upē þu þe eapt on heofenum.
Si þin nama gehalgd.
To-becume þin' rice.
Geƿurðe þin pilla on eorþan. ƿra ƿra
on heofenum.
Upne dægħpamlicu, hlaſ ƿýle uſ to
dæg.
And ƿorȝýf uſ upne ȝýltar. ƿra ƿra pe
ƿorȝiȝd ƿurum ȝýltendum.
And ne gelædðe þu uſ on coſtnunge.
Ac alýj uſ of ȳfele.
Soflice. Matt. vi. 9—13.

*The same in our present orthography
is,*

Father our thou who art in Heaven,
Be thy name hallowed.
Come thy kingdom.
Be done thy will in earth, so as in
heaven.
Our daily loaf sell us today.
And forgivē us our guilts, so as we
forgive to our guiltyings (debtors).
And not lead thou us into costning
(temptation),
But release us from evil.
Soothly (truly, amen).

2. DANO-SAXON,
ABOUT A.D. 930.

Fædēp upē þu þe in heofunum earfð.
Beo gehalgd þin noma.
Cume to þine rice.
þeorðe þin pilla ƿra ƿra on heofune
ƿýlc on eorþe.
Hlaſ uſcne dægħpamlicu ſel uſ to
dæg.
And ƿorȝeſt uſ uſe ȝcýlde. ƿra ƿra pe
ec ƿorȝeten þam þe ȝcýlðigat piſ uſ.
And ne gelæt uſ geleade in coſtnun-
gae.
Ah geleſe uſ of ȳþle.

4. ABOUT A.D. 1160.

Upē Fadýp in heauen pich,
Dý name be hallyed eueþlich.
ðou bþung uſ thy michell bliȝe.
Alj hit in heauen ȳ-doe,
Euap in ȳearþ beene it aljo.
Dat holy bþead that laȝteth aý,
ðou rend it ouſ thiȝ ilke dȝy.
Forȝiue ouſ all that pe haue don
Aý pe forȝiuet uſ oþerþ mon.
Ne let ouſ fall into no fownding,
Ac ȝhield ouſ ȝpo the ƿoþle þing.
Amen.

3. NORMAN-SAXON.
ABOUT A.D. 1130.

Fædēp upē þe apt on heofone.
Sý gebletȝd name þin.
Spa ƿra on heofone and on eorþan
Bneod (hlaſ) upē dægħpamlich ȝeor
uſ to dæg.
And ƿorȝeoſ uſ agelteſ upa ƿra ƿra
pe ƿorȝeoſen agiltendum ƿurum.
And ne led uſ on coſtnunge.
Ac alýj uſ ȝnam ȳfele.
Spa beo hit.

5. ABOUT A.D. 1180.

Fader ure thu ert in heuene.
Bledſed be thi name.
Cume thi rixlenȝe.
Purþe thi pil on eorþe spo it is on
heuene.
Gif us todai ure daigpamliche bread.
And forgiue us ure gultes spo pe don
hem here the us agult.
Dabbeþt shild us fram elche pine of
helle,
Aeles us of alle iuele.
Amen. ȝpo it purþe.

tongue would have influence enough to change the modification of the Saxon words, and perhaps would cause the inhabitants to reject or alter some of the variable terminations which were left in the Dano-Saxon dialect. Though no pre-

6. ABOUT A.D. 1250.

Fadir ur that es in hebene,
Halud be thi nam to nevene:
Thou do us thi rich rike:
Thi will on erd be wrought elk,
Als it es wrought in heven ay:
Ur ilk day brede give us to day:
Forgive thou all us dettes urs
Als we forgive till ur detturs:
And ledde us in na fanding
But sculd us fra ivel thing.

8: ABOUT A.D. 1380.

Our Fadir that art in hevenys;
Halewid be thi name.
Thi kyngdom come to,
We thi wil ~~one~~ in erthe as in
hebene.
Give to us this day oure breed obir
othir substanc.
And forsgive to us our dettis as we
forgiven to our dettours:
And lede us not into temptacioun:
But delyvere us from yvel.
Amen. Matt. vi. 9.

10. ABOUT A.D. 1500.

Fader eure that arte in hebynys,
Halowed be thy name;
Thy kingdome come,
Thy wyl be doon in erth, as it is in
hebyn,
Our every daies brede gybe us to
daye,
And forsgive us our trespasses as
we forgyve them that trespass
agayns us,
And lede us nat in temptation,
But delyver us from all evyll.

7. ABOUT A.D. 1260.

Fader that art in heabin blisse,
Thin helge nam it wirth the blisse,
Cumen and mot thy kingdom,
Thin holy will it be all don,
In heaben and in erdh also,
So it shall bin full well Ic tro,
Gif us all bread on this day,
And forsgif us ure sinnes,
Als we do ure widerwinnes:
Let us not in fonder fall,
Dat fro ivil thu syld us all. Amen.

9. ABOUT A.D. 1430.

Dure Fadir that art in hebenes,
Halewid be thi name,
Thi kingdom come to thee,
We thi wil don in eerthe, as in
hebene.
Give to us this day oure breed over
othre substanc,
And forsgive to us our dettis as we
forgiven our dettours,
And lede us not into temptation,
But delyvere us from ivel.
Amen.

11. IN A.D. 1526.

Our Father which art in heaben,
Halowed be thy name.
Let thy kingdom come.
Thy will be fulfilled as well in
earth as it is in heben.
Geve us this day ur dayly bred,
And forsgive us oure dettes as we
forsgive ur detters.
And lede us not into temptation,
But delyver us from evyll.
For thyne is the kyngdom and the
power and the gloriye for ever
Amen.

cise time can be fixed for the exact origin and conclusion of the Norman-Saxon, it may be affirmed that it succeeded the Dane-Saxon, and probably prevailed for nearly two centuries; or from about A.D. 1070 to 1260, in the reign of Henry the Third. What was written after the latter period is so different from the Anglo-Saxon, and so nearly allied to our present language, that without any impropriety it may be denominated English.

10. The Norman-Saxon dialect is distinguished by an almost total disregard of the variations of nouns and verbs, and by the following changes of letters :

In the beginning, middle, and end of words, *ȝ* is changed

12. IN A.D. 1537.

O ure fæther which arte in heven,
Halowed be thy name.
Let thy kingdome come.
Thy will be fulfilled as well in erth
as it is in heven.
Geue us this daye our dayly bread.
And forgeue us oure trespasses eben
as we forgeue oure trespassers.
And lead us not into temptation,
But deliuer us from evyll.
Amen.

14. ABOUT A.D. 1556.

Our fæther which art in heauen,
Hallowed be thy name.
Thy kingdome come.
Thy will be done even in earth as it
is in heaven.
Give us this day our dayly bread.
And forgiue us our debtes as we
also forgiue our debtors.
And leade us not into temptation,
But deliuer us from evill,
For thine is the kingdome & the
power & the glory
For euer. Amen. Matt. vi. 9—13.

13. IN A.D. 1541.

Our fæther whiche arte in heauē
Halowed be thy name.
Let thy kyngdome come.
Thy wyll be fulfylled as wel in
earth as it is in heauen.
Geue vs thy daye our dayly breaðe.
And forgeue vs oure dettes as we
forgeue oure detters.
And leade vs not into temptation,
But deliuer vs from euel.
For thyne is the kyngdome & the
power & the gloriye
for euer. Amen. Math. vi. 13.

15. IN A.D. 1611.

Our Father which art in heaven,
Hallowed be thy name :
Thy kingdom come :
Thy will be done in earth as it is in
heaven :
Give us this day our daily bread ;
And forgive us our debts as we for-
give our debtors :
And lead us not into temptation,
But deliver us from evil :
For thine is the kingdom, and the
power, and the glory,
For ever. Amen. Matt. vi. 9—13.

into i and y: as, iunge for geonge, *young*. Gibson's *Sax. Chron.* p. 168. 1. See Orthog. sect. 15, page 48; neinār for neznař, *rains*. *Sax. Chron.* 219. 30; dæier for dæger, *days*; dæi for dæȝ, *day*; fɛlmihti for fɛlmihtiz, *Almighty*; tƿenti for tƿentiz, *twenty*; mai for mæȝ, *may*; æni for æniz, *any*.

11. L is changed into k: as, kīng and kīngɛr, for cýng and cýngɛr, *king* and *kings*; bñoke for bñoce, *broke*; munekeř for muneceř, *monks*.

12. F is changed into u or v: as, have for hafę, *have*; leove for lufu, *love*; luede for lufiade, *loved*; reoven for reofon, *seven*; heouene for heofene, *in heaven*.

F is changed into m before m: as, pimman for pimman, *woman*.

13. L and ȝ were changed into ch, or rather, in the age when c and ȝ were pronounced hard, ch was employed to express the original soft sound of c (see Orthog. Ch. i. Note⁷): as, chīld for cīld, *child*; cheſteř for ceaſteř, *city*.

The change of vowels is explained in Orthography under each letter; for instance, ea into e in cheſteř (Orthog. 29).

L is changed into p or y: as, þepen for þegen, *a thane*; neýna for nezna, *rain*.

The prefix ge is generally omitted, or changed into i- or y-, as i-blent, y-clept.

14. Um, the termination of the dative case plural in nouns and adjectives, is either changed into an or en: as, On Hēnode ðagen, for the Anglo-Saxon On Hēnodeð dagum, *in Herod's days*. Luke i. 5. Beapnan for beapnum, *with children*.

A **Praxis**
ON
THE ANGLO-SAXON GRAMMAR.

1. EXTRACTS FROM THE SCRIPTURES.

1. On anginne geſceop God heoſenan. and eoŋ- þan.: <i>Gen.</i> i. 1.	1. In beginning, God created heaven and earth.
2. God cƿæþ þa. Gepeorþe leoht. and leoht peajð geþorþt.: <i>Gen.</i> i. 3.	2. God saith then, Be light: and light was made.
3. Ēalle þa þing ðe ge ƿyllen þ men eop don. doð ge him þ rylfe. þ iſ ƿodlice æ. and ƿitegena bebod.: <i>Matt.</i> vii. 12.	3. All the things that ye will that men do to you, do ye to them the same; which is truly (the) law, and (the) command of prophets.

1. On, *prep.*—Anginne, *n.* 1. *d.* governed by *prep.* on; see Etym. 112.—Geſceop, *v. irr. indic. perf.* 3. *s.* from geſceppan to create, of ge and ſcippian, *perf.* ſceop or geſceop, created; see Etym. 99, in list of irregular verbs.—God, -ej, *n.* 1. *m. nom. s.* to the verb geſceop.—Heoſenan, *n.* 2. *ac.* governed by geſceop; Synt. 34, from heoſen, an.—And, *conj.*; see Etym. 114, and Synt. 40.—EOŋhan, *n.* 2. *f. ac.* from eoŋþa, -an, earth.

2. Cƿæð, *v. indic. ind.* 3. *s.* from cƿaþan to say; see Etym. 75.—Ða then, *adv.*; see Etym. 105.—Gepeorþe, *v. sub.* 3. *s.* from gepeorþan, to be; *perf.* gepeaþð; *perf. part.* geþorþen; see Etym. 90.—Yeapð, *v. irr. indic. per.* 3. *s.* from peorþan, to be, &c.; see Etym. 90.—Geþorþt, *perf. part.* from piþcan to work; see Etym. 99.

3. Ēalle, *defin. ac. pl. n.* to agree with þing; Synt. 14: from eall; Etym. 50.—Ða, *defin. ac. pl. n.*; Etym. 45.—Ðing, *n. 1. n. ac.* governed by the verb doð; Synt. 34.—De, *rel. pron.*; Etym. 47.—ƿyllen, *v. irr. indic. ind.* 2. *pl.*; Etym. 94, ^d.—Ðat, *rel. pron.*; Etym. 48.—Men, *n. nom. pl.* from man; Etym. 8.—Eop, *pers. pron. d. pl.* from þu; Etym. 36.—Don, *v. irr. sub. 3. pl.*; Etym. 99, in list of irregular verbs.—Doð, *v. irr. imp. 2. pl.*—Ge, *pers. pron. nom.* to the verb doð;

4. *Gif* ze *þoðlice* ne *þor-
gýfað* mannum. ne *eopen*
Fæðep ne *þorþýð* eop
eopſie *þýnna*.: *Matt.* vi.
15.

5. *Gýr* min *þroðor* *þýn-
gað* *þið* me. *mot* ic him
þorþýfan oð *þeofon* *þi-
þar*:

6. Ne *recge* ic þe. oð *þeof-
on* *þiðar*. ac oð *þeofon*
hund-þeofontígon *þiðon*.:
Matt. xviii. 21 & 22.

7. *God* *lupode* *míðdan-
eajð* *þpa* þ. *he* *realde* *hýr*
an-cennedan *Sunu*. þ *nan*
ne *þorþuþðe* *þe* *on* *hýne*

4. If ye truly forgive not
men, neither will your
Father forgive you your
sins.

5. If my brother sin against
me, may I him forgive
until seven times?

6. I say not to thee until
seven times, but until
seven, seventy times.

7. God loved the world so
that he gave his only be-
gotten Son, that no one
should perish who on him

Etym. 36.—*Wim*, *pers. pron. d. pl.* Etym. 37.—*Dat*, *defin.* see Etym. 45.—*Sýlpe*, see Etym. 43.—*Dat*, *rel. pron.* see Etym. 47.—*lý*, *v. neut. indic. ind. 3. s.* Etym. 88.—*þolice*, *adv.* Etym. 103.—*Æ*, *a law*, *n. indecl. f.*—*þitegena*, *n. 2. g. pl.* governed by *bebod* ;
Synt. 16. from *pitega* ; Etym. 22.—*bebod*, *n. 1. nom. s. f.*

4. *Gif*, *conj.* Etym. 114.—*Ne*, *adv.* Etym. 109, and Note ¹⁸.—*þor-
gýfað*, *v. irr. indic. ind. 3. s.* see list of irr. v. Etym. 99.—*mannum*,
for *meannum*, see Etym. 24. *n. 1. m. d. pl.* from man, governed by
þorþýfað ; Synt. 33.—*þopen*, *adj. pron.* Etym. 41.—*Fæðep*, *n. 2. m.
nom. s.* to the verb *þorþýð*.—*þýnna*, *n. 3. n. ac. pl.* from *þýn*, see
Etym. 24, governed by *þorþýð* ; Synt. 34.

5. *þroðor*, *n. 1. m.* indeclinable in the singular ; Etym. 21. Note ¹⁷.—*þýn-
gað*, *v. indic. 3. s.* from *þýngian*.—*mot*, *v. def. 1. s.* Etym. 95.—*þorþýfan*, *v. inf.* after the verb *mot* ; see Etym. chap. v. Note ³,
¹⁶, ²², and ²³ ; Synt. 36.—*þeofon* ; Etym. 55.—*þiðar*, *n. 1. ac. p.* from *þið* ; Etym. 54.

6. *secge*, *v. indic. ind. 1. s.* Etym. 73.—*de*, *pers. pron. d. s.* from *þu* ;
Syn. 33.—*hund-þeofontígon*, *adj. d.* to agree with *þiðon*. Etym. 54.

7. *lupode*, *v. indic. perf. 3. s.* Etym. 75.—*míðdan-eajð*, *n. 1. ac.* go-
verned by *lupode* ; Synt. 34.—*þpa*, *adv.* Etym. 105.—*Dat* ; Etym.
48.—*Sealde*, *v. irr. indic. perf. 3. s.* from *sellan* to give ; Etym. 79.
—*þýj*, *pers. pron. g.* Etym. 42.—*an-cennedan*, *adj. ac. s.* to agree
with *junu* ; Synt. 14 ; from *an-cenned* with the emphatic a ; Etym.
29.—*Sunu*, *n. 3. ac. s.* Etym. 23, Note ²².—*Nan*, *no one* ; Etym. 109,
and Note ¹⁷.—*þorþuþðe*, *v. sub. ind. 3. s.* from *þorþuþhan* or *þorþýðhan*,

gelyfð. ac hæbbe þ ece
lif:—

8. Ne rende Godhýr Sunu
on middan-eajde. þ he
demde middan-eajde. ac
þ middan-eajd ry ge-
hæled þuþ hýne: *John*
iii. 16, 17.

9. Luþa Dñýhtýn þinne
God on ealpe þinpe heo-
tan. and on ealpe þinpe
raple. and on eallun þi-
num mode:—

10. Ðis yf þæt mærte
and þæt fýrmeſte be-
bod.

11. Oðýr yf þýrsum ge-
lic. Luþa þinne nehýtan
rypa rypa he ryfne:—
Matt. xxii. 37—39.

12. Ic eop ryalle nipe be-

believeth, but should have
eternal life.

8. God sent not his Son
into the world, that he
might judge world, but
that world may be healed
through him.

9. Love the Lord thy God
in all thine heart, and in
all thy soul, and in all thy
mind.

10. This is the greatest
and the foremost com-
mandment.

11. Other is like this.
Love thy neighbour as
thyself.

12. I to you give a new

to perish.—*Wýne*, *pron. ac. s.* Etym. 37 and 111.—*Gelyfð*, *v. indic.*
ind. 3. s. from gelyfan, *to believe*: *perf. gelyfðe*: *part. gelyfð*;
Etym. 74 and 75.—*Wæbbe*, *v. sub. 3. s.* Etym. 91.

8. *Send*, *v. indic. perf.* from *rendan* *to send*: *perf. rende*: *part. rendeð*;
Etym. 71.—*Middan-eajde*, *n. 1. d.*—*Demde*, *v. sub. 3. s.* from *demana*
to judge; Etym. 71.—*Sý*, *v. irr. sub. 3. s. ind.* Etym. 88.—*Gehæled*,
perf. part. from gehælan to heal; Etym. 67.—*Wuþ*, *prep.* Etym.
111.

9. *Luþa*, *v. imp.* Etym. 75.—*Ealpe*, *defin. d. s. f.* Etym. 50 and 26.—
Wæontan, *n. 2. d.* Etym. 112.—*Ðinpe*, *adj. pron. d. s. f.* Etym. 38
and 39.—*Eallun*, *defin. d. s. n.* Etym. 38, 39, and 20, Note 15.

10. *Yf*, *v. irr. indic. 3. s. Etym. 88.*—*Ðæt*, *defin. nom. f.* Etym. 45, 4.
for þæt is used for je and reo; see Lye's *Dict.* in þæt.—*Wærte*, *adj.*
n. f. Etym. 26.

11. *Ðýrsum*, *defin. d. s. governed by gelic*; Synt. 28.—*Nehýtan*, *n.*
2. ac. probably from neh nigh; *in the sup. with emphatic a*: *as, neh,*
nigh, nehýt and nehýta.—*Sþa rypa*, *conj.* Etym. 114.—*De ryfne*,
pron. ac. s. Etym. 36 and 43.

12. *Luþion*, *v. sub. ind. 2. pl.* Etym. 75.—*Betþýnan*, *prep.* Etym. 112.

bod. þ ge luſion eop betpýnan ƿpa ic eopluluſode.

13. Be þam oncnapað ealle menn þ ge rýnt mine leorning-cnihtar. zýf ge habbað luſe eop betpýnan: *John* xiii. 34 & 35.

14. Luſiað eopne fýnd. and doð pel þam þe eop ȳfel doð. and ȝebidðaþ ƿon eopne ehtearf and tælendum eop.

15. Ðæt ge rýn eopneſ Fædeſ beaſn. þe on heoſonum ȳr. *Matt.* v. 44 & 45.

16. Ða cƿæð je Ðælend. Fædeſ. ȝorȝýf him. ȝorȝam hig nýton hƿæt hig doð: *Luke* xxiii. 34.

17. Ne beþuþſon læcer þa ðe hale rýnt. ac þa ðe unhælðe habbað:.

18. Ne com ic rihtþiſeclý-

commandment, that ye love one another (between you), as I have loved you.

13. By that all men shall know, that ye are my disciples, (*learning-knights, children, or followers*) if ye have love among you.

14. Love your enemy, and do well to those who do evil to you, and pray for your persecutors and your calumniators.

15. That ye may be your Father's children, who is in heaven.

16. Then saith the Healer, " Father, forgive them, because they know not what they do."

17. They need not a physician who are whole, but they that have infirmity.

18. I am not come to call

13. Oncnapað, *v. indic. ind. 3. pl.* from oncnapan; Etym. 75.—Calle, *defin. nom. pl. m.*—Sýnt, *v. irr. 2. pl.* Etym. 88.—Habbað, *v. irr. indic. ind. 2. pl.* Etym. 91^c.

14. Luſiað, *v. imp. 2. pl.* Etym. 5.—Doð, *v. irr. imp. 2. pl.* Etym. 99.—Ðam, *defin. d. pl.* Etym. 45; governed by doð; Synt. 33.—Ehtearf, *n. 1. ac. pl.* governed by ƿop; Etym. 111.—Tælendum, *n. d. pl.* Etym. 112; from *imp. part. tælende*; Etym. 66, Note 11.

15. Sia for rýn, *v. irr. sub. 2. pl.* Etym. 88.—Eopneſ for eopeſeſ, *pron. g. s.* Etym. 41.

16. ȳz, *pers. pron. 3. pl. nom.* Etym. 37, ^f, ^h.—Nýton, *v. indic. ind. 3. pl.* from nýtan or nitan *not to know*; i. e. ne not, and ƿitan to know.

17. Beþuþſon, *v. indic. per. 3. pl.* list of irregular verbs in þeƿrjan to have need.—Læcer, *n. 1. g. s.* from læce, a leech; governed by beþuþſon; Synt. 32.

pian. ac *rýnþulleon* dædbote: *Luke* v. 31 & 32.

19. Soðlice ic recge eop. Buton eopej rihtþýnýr mané rý þonne þæna pni-teja and ƿundor-halze-na. ne ga ge on heoforan jice: *Matt.* v. 20.

20. Soð ic he recge. buton hpa beo eðnipan ȝecen-ned. ne mæg he ȝereon Godes jice: *John* iii. 3.

21. Soðlice ic recge eop. buton ge beon ȝecýn-nede and ȝepoðdene ƿa ƿa lýthningar. ne ga ge on heofona jice: *Matt.* xviii. 3.

22. Fnam hýra pært-mun ge hi undeþgýtað: Cþýrt þu ȝadeð man ƿin-berian of þorinum. oððe ƿic-æppla of hýrn-cinnum:

(the) righteous, but sin-ful to repentance.

19. Truly, I tell you, except your righteousness be more than (that) of the writers and pharisees, ye cannot go into heaven's kingdom.

20. Truly, I tell thee, except who is born again, he cannot see God's kingdom.

21. Truly, I tell you, except ye be converted, and become as infants, ye cannot go into heavens' kingdom.

22. From their fruit ye shall know them. Gathereth man grapes (*wine berries*) of thorns, or figs (*fig-apples*) of thistles (*thorn kind*)?

18. Sýnþulle, *adj. nom. pl. m.* to agree with men understood.

19. Mané, *adj. comp.* Etym. 30, Note 7.—*þritepa*; *n. 1. g. pl.*—Sun-dorhalzena, *g. pl.* from ƿundor-halgan, *the pharisees*; so called from ƿundor *sunder, separated*, and halgan *to hallow*.—*Ga*, *v. irr. sub. 2. pl.* see list of irregular verbs, Etym. 99.

20. ƿya, *rel. pron.* Etym. 51.—*Beo*, *v. indic. ind. 3. s.* Etym. 89, Note c.—*ðæz*, *v. irr. indic. ind. 3. s.* Etym. 92.—*Geþeon*, *v. inf.* after mæg; *Synt.* 36.

21. Gecýpnede, *part. perf. nom. pl. m.* to agree with men understood, from ȝecýpan; *perf.* ȝecýrde; *perf. part.* ȝecýpned, declined like god; Etym. 26 and 67.—*Geþoðdene*, *perf. part. nom. pl. m.* Etym. 90.

22. ði, *pron. ac. pl.* Etym. 37, governed by the verb undeþgýtað; *Synt.* 34.—*Cþýrtþu*, *adv.* denotes merely a question; Etym. 100.—*ƿin-berian*, *n. 2. ac.* from ƿin-beria.—*ðýrn-cinnum*, *n. 1. d. pl.* from hýrn, *a thorn*, and cýun, *a kind*.

23. Spa ælc god trýp býrð godre pærtmar. and ælc ýfel trýp býrð ýfle pærtmar.:

24. Ne mæg þi godre trœor beoran ýfle pærtmar. ne þi ýfle trœor godre pærtmar.: *Matt. vii. 16—18.*

25. Agýrað þam Cærene þa þing he þær Cærener rýnt. Þi Gode þa þing he Gode rýnt.: *Luke xx.*

25.

26. Nellen ge gold-hoþðian eop gold-hoþðar on eoþhan. þær om and moðþe hýt fórnimð and þær þeorðar hit delþað i fórytelað.:

27. Gold-hoþðiað eop goðhice gold-hoþðar on heoþenan. þær naþor om ne

23. So every good tree beareth good fruit, and every evil tree beareth evil fruit.

24. The good tree cannot bear evil fruit, nor the evil tree good fruit.

25. Give to Cæsar the things that Cæsar's are, and to God the things that God's are.

26. Be ye unwilling to hoard up for you treasures on earth, where rust and moth consume it (them) and where thieves dig * through and steal it (them).

27. But hoard up for you treasures in heaven, where neither rust nor moth con-

23. Trýp or trýo, *n. 1. m. or f. nom. s.*—*Gode, adj. ac. pl. to agree with pærtmar;* Synt. 14.

24. Mæg, *v. irr. indic. ind. 3. s.* Etym. 92, and agrees with its *nom. trœor.*—*Dæt, defin. nom. s. f.* Etym. 45, Note ⁴.—*Beoran or bæran, v. inf.* after the verb *mæg*; Etym 69, Note ¹⁶. Synt. 36.

25. Agýrað, *v. imp. 2. pl.*—*Carene, n. 1. d. s. governed by agýrað;* Synt. 33.—*Ðing, n. 1. ac. pl. goyerned by agýrað;* Synt. 34.—*Synt, for jnt, v. irr. indic. ind. 3. pl.* Etym. 88, ⁴.

26. Nellen is for ne pillen; *imperat. 2. pl.* Etym. 94, Note ³⁹.—*Gold-hoþðar, n. 1. ac. pl.*—*Ðær, adv. there or where;* Etym. 105.—*Hýt, pron. ac. s. n. for hi them, ac. pl.* Etym. 37.—*Delþað, v. indic. ind. 3. p. from delþan;* which, like the original Greek *διορυσσω*, signifies *to dig through.*

*Where houses are built with mud or unburnt brick, as in the East, it would not be difficult to dig through the wall; or as we say, "break into the houses."

moðþe hit ne ȝornymð.
I þan þeofas hit ne del-
það ne ne ȝorðelað:
Matt. vi. 19 & 20.

28. Ne ƿýrceað ærteþ
þam meðe þe ȝorþýrð.
ac ærteþ þam þe þurh-
punað on ece lif: *John*
vi. 27.

29. Hƿæt ƿnemað men
þeah he ealne middan-
eajð ȝerþýne. I do hýr
raple ȝorþýrð.

30. Oððe hƿylc ȝerþýxl
rýlð ye man ȝor hýr
raple: *Mark* viii. 36
& 37.

31. Seo tido cýmð ƿ ealle
gehýnað hýr ȝterne. þe
on býrzenum rýnt.

32. And þa ðe god ȝorh-
ton. ȝárað on lifer
ænýrte. and þa ðe ýfel
dýdon. on domeþ ænýr-
te: *John* v. 28 & 29.

sumes it (them), and
where thieves do not dig
through nor steal it.

28. Labour not after that
meat which perishes, but
after that which continu-
eth unto eternal life.

29. What will (it) profit
man, though he all the
world may gain, and do
to his soul destruction?

30. Or what exchange shall
man give for his soul?

31. The time cometh that
all shall hear his voice
that are in tombs.

32. And those who have
wrought good shall go in
resurrection of life, and
those who have done evil
in resurrection of doom.

27. Ne ne, &c. *adv.* Etym. 109, Note ¹⁸.

28. Ȑurh punað, *v. indic. ind. 3. s.* from þurh and punian *to dwell, remain, &c.*

29. Ȑwæt, *rel. pron. nom. s. n.* Etym. 51.—Wen for man; Orthog. 29, Note ¹⁵.—Deah, *conj.* Etym. 114.—Geyþýne, *v. sub. ind. 3. s.* from ge-ȝerþýnan.—Do, *v. irr. sub. ind. 3. s.* Etym. 99, list of irregular verbs, don.

30. Ȑwylc, *rel. pron.* Etym. 52. Sýlð, *v. indic. ind.* Etym. 76; from ȝýllan *to give.*

31. Stefnæ, *n. 1. ac.* from ȝtefn, ȝtafn, or ȝtefen *a voice.*

32. Ȑorhþton, *v. indic. perf. 3. pl.* from ȝipcan; Etym. 99.—Ænýrte, *v. 1. g. s.* from ȝnýr or ȝnýr, *resurrection.*

2. EXTRACTS FROM ÆLFRIC'S HOMILY ON THE BIRTH-DAY OF ST. GREGORY *.

Da gelamp hit æt ru- Then happened it, at
mum ræle. ƿpa ƿpa gýt some time, as yet (*it*) often
ƿor oft deð. Ȣæt Ȣn- doth, that English mer-
gljice cýðmen¹ bƿohton chants brought their wares
heo na ƿape to Romana- to (*the*) Roman (burg) city;
býríg. and Ȣregeorius and Gregory went by the
eoðe be Ȣæne Ȣtƿæt to street to the Englishmen, of
þam Ȣngliscum mannum their things taking a view.
heo na hing ƿceapizgende:.

Da ȝereah he betpuxt There saw he among the
þam ƿapum cýpecnihtær² wares slaves set. They were
ȝerette. Ȣa pæpon hƿiter of white skin, and men of
lichaman and fægnær and fair countenance, and nobly
plitan men. and æhelice haired. Gregory when (*he*)
ȝeƿeaxode: Ȣregeorius saw the youths' beauty, and
Ȣa beheold Ȣæna cnapena enquired from what nation
ƿlitr and beƿpan³ of hƿil- they were brought, the men
cepe Ȣeðe hi ȝebƿohte told him that they were from
ƿæpon. Ȣa ræde him man England, and that (*ali*) man-
ƿi of Ȣngla lande ƿæpon kind of that nation was as
i þ Ȣapa Ȣeðe menniƿc beautiful.
ƿpa plitig ƿæne:.

Æft Ȣa Ȣregeorius be- After then Gregory asked
ƿnan hƿæðer Ȣær lander whether the folk of that land
ƿolc Ȣriƿten ƿæne Ȣe were Christian, or Heathen:

* This Homily was published by Mrs. Elstob, in 8vo. 1709. Ælfric was Archbishop of Canterbury in the latter end of the tenth, and the beginning of the eleventh, century.

¹ Cýðmen, cýppmen, cýpmen, or ceapmen, the nom. pl. of ceapman *a Chapman or merchant*; see Notes, p. 64, under Ceap.—Eode, *went*; see list of irregular verbs under Gan *to go*, p. 177.

² Cýpecnihtær from ceap, *price, goods, &c.* and cniht, *a boy, a boy for sale, or a slave.*

³ Beƿpan, the perfect tense of beƿinan *to inquire*; see Etym. 80, p. 158.

hæðene. him man ræde þ to him men said that they hi heaþene pæfion. **E**nþe- were heathens. Gregory gofius þa of infeafðne then, from the bottom of heortan langfume riccet- his heart, a long sigh unfe teah ʃ cpæð. Þæ la fetched, and said, " Well- pa. þ rpa fægner hiper men away ! that men of so fair a fýndon þam rpeaptan hue should be subjected to deofle underþeodde : swarthy Satan."

Eft þa Gregory be- fpan hu þær þeode nama quired what the name of pæfie þe hi ofcumon. him that nation was from which pær geandþýnd þæt hi they came: to him was an- Angle genemnde pefon : swered, that they were call- Ða cpæð he. Rihlice hi ed *Angle*. Then said he, fýndan þe hi Engla plihte " Rightly they are called Angle, because they angels' habbað. ʃ yflicum gedafe- beauty have; and, therefore, nað þæt hi on heofonum it is fit that they in heaven Engla geþefon beon : angels' companions should be."

Lyt þa Gregory be- fpan hu þær ʃcýne nama quired, how the shire's name pæfie þe þa cnapan of alæd- was from which the youth de pæfion. him man ræde þ were brought: to him men þe ʃcýmen pæfion Deiri said, that the men of the gehatene: **E**nþoþius and- shire were called *Deiri*. þýnd. Þæl hi fýndon Deiri Gregory answered, " Well gehatene. fófðam þe hi they are called *Deiri*, be- þýnd fpan ȝfaman gene- cause they are from wrath- node ʃ to Cnýter mild- delivered, and to Christ's heortnefje ȝecýgede : mercy called."

Lyt þa he beþpan hu ʃ what is the king of the þær ʃcýne cýning geha- ten. him pær geandþýpanod shire named: to him (it) þ re cýning ȝElle gehaten was answered, that the king pæfie: Þæt þa Gregory was named *Aella*. There-

gumenode mid hir popðum fore Gregory alluded with to þam naman. Þ cpæð. hit his words to the name, and gedafenað þ Alleluia ry said, "It is proper that Hal- gerungen on þam lande to lelujah be sung in the land lofe þær Elmihtigan Scýp- to the praise of the Al- pendeð.":

Gregorius þa eode to þam papam þær apostolic- can retler. Þ hine bæd. þ he Angelcynne rume lapeo- par arende he hi to Cniſte gebizdon mid Loder ful- tume. Þ cpæð. þ he rylf geape pæpe. þ peorc to ge- fñemmenne. gýp hit þam papam rpa gelicode: Da ne miht re papa þ geðafian. þeah he he ealh polde. pop- ðan he Romaniccan ceartre geþapan noldon geðafian þæt rpa geþogen man. Þ rpa geðunzen lapeor þa buri eallunga poplere. Þ rpa ry- lene pñacriðe gename:.

Hpæt þa Gregorius ryð- ðan he papanhad under- feng. gemund hpæt he ge- fýn Engelcynne gemýnte. Þ þær rihte þ luftýme peorc geþpemede: He na- terhpon ne mihte þone Ro- maniccan býceop-ystol eal- lunge poplætan: Ac he arende oðre ænendracan. geðunzene Loder þeopar to hirum izlande. Þ he rylf micclum mid hir benum. Þ

Gregory then went to the pope of the apostolic see, and desired him, that he to the English some teachers would send, that they Christ might serve, by God's grace, and said that he himself ready was that work to undertake, if it the pope should so please. But the pope could not permit that, though he altogether approved it, because the Roman citizens would not permit that so worthy a man and so renowned a teacher should altogether leave the city, and so long a pilgrimage take.

Therefore Gregory, after that he undertook the pope- dom, remembered what he before for the English na- tion had intended, and there straight finished that beloved work. He in-no- wise might be altogether absent from the Roman bishop's see. But he sent other messengers approved servants of God to this island, and he himself, by

tihtingumfylste hæt hæ- his many prayers and ex-
 ja æpendraca bodunge hortations, effected that the
 foyðzenge ʃ God's pærtm preaching of these messen-
 bæne rynde: Dæra æ- gers should go abroad,
 pendracena naman rynd and bear fruit to God.
 þurz gecigede. Agurtinur. These messengers' names
 Mellitur. Laupentur. Pe- were thus called, *Augusti-*
 tñur. Johanne. Justur: *nus, Mellitus, Laurentius,*
 Dær laheopaj aȝende re ea- *Petrus, Johannes, Justus.*
 ðiga papa Lñegoriur mid These teachers the blessed
 manigum oðrum mune- pope Gregory sent, with
 cum to Angelcynne. ʃ hi many other monks, to the
 þiðum rordum to hæne English nation, and them
 þaƿe tihte.

by these words to their

journey he exhorted.

Ne beon ge afyrlte þuþh “Beyenot afraid through
 geƿinc hæf langfumeſ ſa- fatigue of this long journey,
 neldes ofþe þuþh yfelne or through evil men's dis-
 manna ymberþræce. ac course about (*it*): but with
 mid ealre anƿæðneſſe ʃ all constancy and zeal of
 ryldme hæne ƿoðan luþe þar true affection, through
 onȝunnenan ðing þuþh God's grace, effect the
 ƿodeſ ſultume. geƿrem- thing begun; and know ye
 mað. ʃ pite ge þe eopeſ that your recompense of
 mede on þam ecum edleane the eternal reward is so
 ƿa micle maje bið. ƿa much more, by how much
 micelum ƿa ge maje ƿon more ye labour for the
 ƿodeſ willan. ƿincað: will of God. Be humbly
 Lehýrnumiað eadmodlicē obedient in all things to
 on eallum þingum Agur- Augustin, whom we have
 tine þone he pe eop to set over you for an el-
 ealðne geſetton: Hit fne- der. It will be profit to
 mað eorþum ƿaplum ƿa your souls so far as ye at-
 hæt ƿa ge be hiſ mýne- tend upon his exhortations.
 ȝunze geþyllað: Seealmih- The Almighty God through
 tiga ƿod þurh hiſ gife eop his grace protect you, and
 geþcylde. ʃ ge-unne me þ grant that I may see the
 ic maje eorþer geƿinceſ fruit of your labours, in the

pæſtmon þam ecan edleane eternal reward, so that I be geſeon. ƿpa þ ic beo ȝemet found also in the bliss of ramod on bliſſa eopneſ your reward. For, though edleaneſ: ȝeah þe ic mid with you I *cannot* labour, eop ƿpincan ne mæze. ƿop- I *wish* to labour with you." ȝan þe ic pille ƿpincan :

Auguſtinus þa mid hir Augustin then, with his geſeum. þ rýnd geſehte companions, which are geopentig. þe ƿeſon be reckoned forty, who went ȝnegorius hæſe oð þæt hi by Gregory's command unbecomon geſundfullice to til they came prosperously þiſum iglande: On þam to this island. In those dagum nixode ȝhelbýriht days reigned *Æthelbriht* cýning on Cantƿapabýriȝ. king in Canterbury, and his ȝ hir nice pæſt aſtreht kingdom wasſtretched from ƿnam miclan ea Humbre the great river *Humber* to oð ſuð ræ: Auguſtinus the southſea. Augustin had hæſde genummen pealh- taken interpreters in the ƿtodaſ on Francena nice Franks' kingdom, as Gre- ƿpa ƿpa ȝnegorius him be- gory ordered him; and he, bead. ȝ he þurh þæna pealh- through the interpreters' ƿtoda muð þam cýninge ȝ mouths, preached God's hir leode ȝlodes ƿopð bo- word to the king and his dode. hu ſe mildheoſta people:—how the merci- ȝlælend mid hir agenpe ful Healer by his own ſuf- þþorunȝe þiſne ȝcýlðigan fering this guilty world middan eajde alyrde ȝ ge- redeemed, and opened an leaffullum mannum heo- entrance of the kingdom ſona niceſ inſær ȝeopo- of heaven to believing men. node:

Da andƿýrð ſe cýning ȝhelbýriht Aguſtine ȝ Then king *Æthelbriht* answered Augustin, and ƿpæð. þ he ƿæſe ƿopð said that he spoke to them ȝ behat him cýdde. ȝ ƿpæð fair words and promises, þæt he ne mihte ƿpa hƿæd- and said that he could not lice þone ealdan ȝepunan. so suddenly forsake the þe he mid Anȝelcýnne heold ancient customs, which he ƿoplætan: ȝpæð þ he with the English nation

morte ƿneolice þa heorfan- held. He said he might
lican lape hīs leode bodian freely preach the heavenly
ƿ he him ƿ hīs ƿerfum doctrine to his people, and
bigleofan þenian polde. and that he would supply pro-
fōrgeaf him þa pununge vision for him and his
on Lantrpapabýrñig ƿeo pær companions; and gave him
ealler hīs nicef heorfan a dwelling in Canterbury,
būph.: which was of all his king-
dom the chief city.

Betƿeoꝝ ƿiſum ƿerende Near this (time), Augustin
Auguſtinus ofen ræ to tin went over sea to Ethe-
þam aƿcebiƿceop ƿhepium rius archbishop of Arles,
of Apela. ƿ he hine geha- and he consecrated him
dode Anȝelcyn to aƿce- archbishop to the English,
biƿceop ƿpa ƿpa him ƿne- as Gregory before directed
zoniūs æp ƿerifrode: Au- him. Then Augustin con-
zugiūnus þa gehadod cýrde seerated returned to his
to hīs biƿceopſtole ƿ bishopric, and sent mes-
aƿende ænendƿacan to sengers to Rome, and told
Rome. ƿ cýrde þam eadigan to the blessed Gregory
ƿnezorrie þæt Anȝelcyn that the English received
ƿnystendom undeƿfeng. ƿ Christianity, and he also
he eac mid ƿerƿitum ƿela by writing enquired many
ðingan beƿjan. hu him to things, how (he) was to
ðrohtnigende peape be- behave towards the newly
tƿeoꝝ þam nighƿorƿenum converted people. There-
folce: ƿpæt þa ƿnezorius micelum ƿode þancode mid
blyrƿigendum mode ƿ An- fore, Gregory thanked God
ȝelcynne ƿpagelumpen pær much with a joyful mind,
ƿpa ƿpa he ƿylf georfnice that so it had happened to
ȝepiƿnode: himself so earnestly desired.

And ƿende onȝean ænend- And (he) sent again am-
ƿacan to þam geleaƿullum bassadors to the believ-
cýninge ƿhelbrihte mid ing king ƿethelbright,
ƿerƿitum. ƿ mænigƿealdb- with letters, and manifold
um lacum. ƿ ofne ƿerƿite presents, and other letters
to Auguſtine. mid and ƿpa- to Augustin with answers

num ealja þæna þinga þe of all the things which he he hi beþan. I hine eac asked him, and also in þisum ƿordum manode. these words advised him: Bƿodon min je leofersta. ic pat þe Ealmihtiga fela pundna þurh þe þæna þeoda he be he ȝeceas ȝerputelað. I know that the Almighty hath showed many won- þær þu miht bliſſian I eac onðrædan:. Du miht bli- ðian ȝerþllice þæne þeode people whom he chose, of which thou mayest rejoice, and also be afraid. Thou ȝapl þurh þa ȳttjan pun- dƿe beoð ȝetogene to þæne incundan ȝire:. On- dƿead þe ƿra þeah þin mod ne beo ahaſen mid dýnþtigenne on þam tac- num þe God þurh þe ȝe- ȝremas. I þu þanon on ideo lum pulðre befealle þiðinan. þanon þe þu pið- utan on ƿujiðmýnte aha- þen biſt:.

outward wonders are brought to the inward gift. But take heed that thy mind be not lifted up with arrogance for the tokens which God performs through thee, and thou thence fall into vain glory within, because that thou outwardly art elevated in dignity.

Gregory sent also to Augustin holy presents of mass vestments and of books*.

Augustinus gerette æf- teþ þisum biceopas of hiȝ ȝerejum on ȝehƿilcum bu- gum on Engla þeode. I hi the English nation; and, on Ƚodes ȝeleaſan þeond ƿunedon oð þisum God, they have continued dægðeƿilcum dæge:.

Augustin, after this, placed bishops from his companions in each city in increasing in the faith of God, they have continued on up to this present day.

* For an account of these books, see Wanley's *Catalogue of Saxon Manuscripts*, p. 172, which is the third volume of Hickes's *Thesaurus*. A facsimile of the Gospels sent by Pope Gregory is given in the plate No. 1, facing the Title of these Elements.

3. EXTRACTS FROM A SERMON OF ÆLFRIC* ON THE
CREATION.

SERMO DE INITIO CREA- A SERMON ON THE CREA-
TURÆ AD POPULUM TION, TO BE READ TO THE
QUANDO VOLUERIS. PEOPLE WHEN YOU WILL.

AN angin ɪf ealja **THERE** is one beginning
hinga. þ ɪf ɪtæd ælmihtig. of all things, that is God Al-
he ɪf oþðfjuma andende. mighty: he is beginning
He ɪf oþðfjuma fofhī þe and end. He is beginning,
he pær æfne. he ɪf ende because he ever was; he is
butanælcefe' geendunge. end, without any ending, be-
fophan þe he biþ æfne un- cause he is ever eternal. He
geendod. He georceop formed creatures when he
georceafta ða ða he polde. would; by his wisdom he
ðuþh hiþ piþdom he ge- formed all things, and by his
pophfe ealle ðing. Þ þuþh will he vivified them all.
hiþ pilla he hi. ealle gelif-
fæfte.

Deor¹ ðnyynnýr ɪf an **This** trinity is one God,
God. þ ɪf ɪf Fædeþ. Þ hiþ that is the Father, and his
piþdom of him rylfum wisdom, of himself ever be-
æfne acenned. Þ heopa gotten, and of both their
begna pilla. þ ɪf ɪf halga wills, that is the holy Ghost,
Læft. he niþ na acenned. ac he is not begotten, but pro-
hegæð of þam Fædeþ. Þ of. cedeth from the Father and
þam Suna gelice. Ðaþ þny from the Son alike. These
hadar fíndon an ælmihtig three persons are one al-
God ɪf geopophte heopenaþ mighty God, who made (the)

* The above is taken from some printed but unpublished folio sheets in the British Museum. They are the first sheets of a work begun by Mrs. Elstob: for reasons now unknown, the press was stopped. See Nichols's *Literary Anecdotes*, in Elstob; and Edward Rowe Mores's *Dissertation on English Typographical Founders*.

¹ Ælcefe ge-endunge, *d. s.* from ælc (Etym. 50) and ge-endung or endung.—F ofhī þe wherefore.—Fophan þe because.

² Deor, *def. nom. s. f.*—ðnyynnýr, þnyunnýrre, or þrinneþre, *trinity*; from þny three, and the feminine termination of many abstract nouns -neþre.—Heopa, *pron. g. pl.* Etym. 37, Note¹.—Begna, *g. pl.* Etym. 55.

and eorðan. and ealle ge- heavens and earth, and all
þceafta.: creatures.

He gerceop týn engla He created ten hosts of
þeþod.: Ðæt teoðe pe- angels. The tenth host re-
þod abþeað and apende volted, and turned to evil.
on ýfel.: God hí gerceop God made them all good;
ealle ȝode. and let hí hab- and let them have their own
ban aȝenne cýne. ȝpa hí' free-will; as some loved and
heoƿa Scýppend luþedon obeyed their Creator, so
ȝ filigdon. ȝpa hí' hine others forsook him.
þopleton.:

Da pær ȝæj teoðan pe- Then was (the) chief of
nodej ealðoƿi ȝpiðe ȝæ- the tenth host created very
ȝen. ȝ plitig ȝerþeapen¹. fair and beautiful, so that he
ȝpa ȝ he pærȝ gehaten leoht was called light-bearer. Then
þeþend.: Da begann he began he to be proud, and
to modigenne. ȝ cpæð on saith in his heart, that he
híj heoþtan ȝ he polde ȝ would, and easily could, be
eaþe mihte beon híj Scýp- like his Creator, and sit on
pende ȝelic. ȝ ȝittan on the north part of heaven's
ðam noþþ dæle heoþenan kingdom, and have power
þicej. ȝ habban andþeald. and dominion against God
ȝ ȝice onȝean ȝod æl- Almighty.
mihtne.:

Da ȝerþeapenode he ȝiȝ- Then established he this
ne næd ƿið þæt þeþod ȝe resolution with that host
he beþiȝte. ȝ hi ealle to which he ruled, and they all
ðam næde ȝebugon.: Da submitted to the advice.
ða hi ealle hæfdon ȝiȝne When they all had establish-
næd beþpux him ȝerþeap- ed this purpose among them,
nod. þa becom ȝroðer ȝna- then God's wrath came upon
ma ofej hi ealle. ȝ hi ealle them all, and they all were

¹ ði I have translated *some*, and the corresponding *hi others*, though it originally signifies only *they*; Etym. 37.

* Ealðoƿi pærȝ ȝerþeapen ȝ he pærȝ gehaten, pærȝ, v. irr. indic. per. 3. s.
Etym. 88: ȝerþeapen and gehaten are *pas. part.* from ȝerþeapau to
form or create, and hatan to name.—Light-bearer or Lucifer.

pupdon⁵ apende of þam changed from that beautiful
fægefan hipe ðe⁶ hi on form in which they were
gerceapene pæpon to laþ- created, to loathsome devils.
licum deoflum: And ða And while he thought how
hpile ðe⁷ he ymeade hu he he might divide the kingdom
mihte⁸ dælan⁹ rice piðLrod. with God, in that while the
ða hpile geapcode ye æl- almighty Creator prepared
mihtiga Scyppend him ȝ for him and his companions
hij geferum helle pite: hell-punishment.

Ða getþymde ȝe ælmihi- Then the almighty God
tiga Lrod ða nigon engla established the nine hosts
pejod. ȝ geþtaðolþæfte¹⁰ of angels, and fixed (them)
yra ðæt hi næfne ne mihi- so that they never could nor
ton ne noldon yriððan would, since, from his will
fham hij pillan gebigan. turn, nor can they now, nor
ne hi ne mazon nu. ne hi will they any sin do.
nellað nane ȝynnne ȝepýr-
kan :

Ða polde Lrod ȝefyllan ȝ Then would God fill up
geinnian ðone lýpe þe fop- and repair the defect which
lofen pær of ðam heofen- was made of the heavenly
licum pejode. ȝ cpæð þ he host; and said that he would
polde ryþcan mannan of make man of earth, that the
eoþðan. þre eoþðlica man earthly man should increase
ȝceolde ȝeðeon. ȝ ȝeeap- and attain with humility
nian mid eadmodnýrre¹¹ the habitations in heaven's
ða pununga on heofenan kingdom which the Devil
rice. ðe ȝe Deofol fop- lost by pride. And God

⁵ Pupdon, v. irr. indic. per. 3. pl. Etym. 90. Note ^a.

⁶ Ðe which, def. used as a rel. Etym. 47; governed by on in,
though it comes after þe; Synt. 39.

⁷ Ða hpile þe, a phrase for while; Etym. 108.

⁸ Mihte, v. irr. indic. per. 3. s. Etym. 92^a.

⁹ Dælan, v. inf. governed by mihte; Synt. 36.

¹⁰ Geþtaðolþæfte, v. indic. per. 3. s. from ge-þtaðol-þæftan to con-
firm, fix, &c. compounded of ȝtaðol a foundation, þæft firm, fast, &c.
and an or anan to give; Etym. p. 134, Note ⁴.

¹¹ Eadmodnýrre humility, is compounded of ead blessedness, mod
mind, and the termination nýrre, forming abstract nouns.

pýnhte mid modignýrre: then formed “ a man of And God ða ȝepoþte loam, and into him breathed ænne mannan of lame. ȝ (a) soul, and vivified him, him on ableop ȝarf. ȝ hine and he was then made man*,” ȝeliffærte. ȝ he peanþ þa composed of soul and body, man. ȝercean on ȝaple. and God appointed him the ȝ on lichaman. ȝ God him name of Adam. ȝette naman Adam:

God ða hine ȝebrohte God then brought him in- on neorxna-panga. ȝ him to paradise, and said to him, to cƿæð: Ic þe recȝe. I tell thee, forbear thou ƿorȝang ðu aner tƿeopej one tree's fruit: and by this ƿertum. ȝ mid ðæne¹² ea- easy obedience, thou shalt þelican ȝehýrȝumnyrre. obtain the joy of heaven's ðu ȝeeannært heofenan kingdom, and the place from ƿicer mýrhþe. ȝ þone which the Devil fell, through ȝtede ðe ȝe Deofol of disobedience. If thou then aƿeoll ðurh unȝehýrȝum- breakest this little command- nýrre: Gif ðu þonne þis ment, thou shalt suffer death. lýtle beboð tobrecȝt. þu ȝcealt ðeþe ȝpeltan:

Ða cƿæð God. Niȝ na ȝe- Then saith God: It is dæfenlic þ ðer¹³ man ana not fit that the man should beo. and næbbe nænne be alone, and have no help, ƿultum. ac utoñ¹⁴ ȝe- therefore, let us make him pýncan him ȝemacan him (a) companion for him, for to ƿultume ȝ to ȝproȝre: (a) help, and for comfort. God ne ȝealde nanum ný- God gave a soul neither to tene ne nanum ȝiȝe nane beasts nor fish, but their ȝaple. ac heora blod ȝr blood is their life, and as heora hƿ. ȝ ȝpa hƿaðe ȝpa soon as they are dead, so are hī beoð ðeade. ȝpa beoþ they altogether ended. hī mid ealle¹⁵ geendode:

* Gen. ii. 7.

¹² Ðæne, def. d. s. f. Note ⁴, from þiȝ; Etym. 49.

¹³ Ðer, def. nom. s. m. Note ³, used as an article; Etym. 49.

¹⁴ Uton, a word of exhorting; such as, Let us, &c. Come now, &c.

¹⁵ Mid ealle with all, altogether: ealle is d. governed by mid; Etym. 112.

God pojhþe þa þone man God then made the man
mid his handum. Ȑ him on with his hands, and into
ableop rapple: For Ȑi¹⁶ is him breathed a soul: For
re man betera gþ he Ȑode which the man is better, if
geþihþ¹⁷. Ȑonne ealle þa ný- he obeyeth God, than all
tenu rindon. Ȑorþan þe¹⁸ the beasts are, because they
hiealle ȝepurþaþ to nahte. all return to nothing, and
Ȑ re man is ece on anum the man is eternal in one
dæle. Ȑ is on Ȑæne rapple: part, that is in the soul.
Heo ne geendaþ næfne: That will never end.

Ne he næf¹⁹ genedd Ȑ He (man) was not com-
he ȝeolde Ȑoder bebot to- pelled that he should God's
bñecan. ac Ȑod hine let command break. But God
ȝnigne. Ȑ realde him a gen- left him free, and gave him
ne cýne ȝpa he pæne ge- free-will, whether he would be
hýnrum. ȝpa he pæne un- be obedient or he would be
gehýnrum: He peajþ þa disobedient. He was then
Deofle gehýnrum. Ȑ Ȑode obedient to (the) Devil and
ungehýnrum. Ȑ peajþ be- disobedient to God, and was
tæht he Ȑ eal man cýnn delivered up, he and all man-
æfteþ ȝifum lige into kind, after this life into hell
helle pite. mid Ȑam Deofle punishment, with the Devil
ðe hine ȝoplænde: Da that deceived them. Then
ðuþh Deofle ȝpicdom. Ȑ through the Devil's deceit,
Adameȝgylt ȝefoplupan²⁰ and Adam's guilt, we lost
ða geþælðæ uje rapple. ac the happiness of our souls,
ȝe ne ȝoplupon na þa un- but we lost not the immor-
deadlicnýræ: Heo is ece. tality. It is eternal and
Ȑ næfne ne geendaþ: never endeth.

¹⁶ Ȑi, def. d. n. Etym. 45, Note ^b: used as a relative; Etym. 47.

¹⁷ Geþihþ, v. irr. indic. ind. 3. s. from geþeopian.

¹⁸ Ȑorþan þe, conj. Etym. 114.

¹⁹ Næf, v. irr. indic. per. 3. s. for ne pæf.

²⁰ ȝoplupan, v. ind. per. 1. pl. for ȝopleopodon or ȝopleopon, -eu, or -an, &c. from ȝop-leopan to destroy, lose, &c.

EXTRACTS FROM THE SAXON CHRONICLE.

4. *An early account of Britain, and its Inhabitants.*

Brittene igrland iſ ehta hund mila lang. ȳ tpa hund hundred miles long, and bƿad. and heþ rind on two hundred broad, and here ȳr igrlande ƿif geðeode. are in this island five nations, ȳngliſc. ȳ Brottliſc. ȳ English, and British or ȳlſc. ȳ Scyttliſc. ȳ Pýh-tliſc. ȳ Bocleden. ȳneſt pepon bugend ȳþer lander. inhabitants of this land were Britons ; they came from Brittēr. ȳa coman of Armenia. ȳ gerætan ƿuðe-peaþde. Brottene ænort. Armenia, and settled in the south of Britain first.

Da ȝelamp hit ȳ Pýhtar coman ƿuðan of Scitþian. Then it happened that the mid. langum ƿcipum na manegum. ȳ ȳa coman ænort on nort̄ Ybejnian up. ȳ ȳær bæðo Scot-tay ȳ hi heþ morton' pu-nian. Ac hi nolban heom lýfan. ȳoþan hi cpædon ȳa Scottar. ȳe eop mazon said to them ; We to you þeah-hpaðene næð ȝelæ-pon. pe pitan oðer ȳgland heþ be eastron. ȳe ȝe ma-zon eadrian ȝif ȝe pillað. ȳ ȝe hit ȳ ȝif hƿa eop ƿiðtent. ȳe ȝe hit nevertheles may give ad-vice: we know another island here to the east, there you may dwell, if ye will, and if ȳ ȝif ȳe ƿiðtent. ȳe ȝe hit any withstand you, we will pe eop ƿultumiað. ȳe ȝe hit aid you, that you it may mazon ȝegangan.

Da ƿejdon ȳa Pýhtar. Then went the Picts, and ȳ ȝefejdon ȳr land nort̄-danpeaþd. and ƿuðan- of this land, for southward peaþd hit hefdon Brott- the Britons had it, as we be-

tay. *ṛpa* pe æj *cpædon*. fore said. And the Picts
And þa Pyhtay heom² for themselves asked wives
abædon pif æt Scottum. of the Scots, on this condic-
on þa geþad þ hi geþupon tion, that they should choose
heopa kynecin áa on þa their royal lineage always on
pif healfa. þ hi heoldon the woman's side, and they
ṛpa lange *ṛyððan*. And they held (it) so, long afterwards.
þa geþlamp hit imbe geapa
jina þ Scotta rum dæl ge-
pat³ of Ybernian on Brit-
tene. Þ þer lander rum
dæl geëodon. Þ þer heopa
heñatoza Reoda gehaten.
fþom þam heo rind ge-
nemnode Dælneodi.

Sixtigum pincrum æj
þam þe Caius pepe acen-
ned. Eaius Julius Ro-
mana karene mid hund
ehtatigum⁴ ṛcipum ge-
rohte Bnytene. Ðeþ he
þer ænþt geþpenced mid
gnummum geþeohte. Þ mi-
celne dæl hiþ heþer ƿor-
læðde. And þa he ƿor-
let hiþ heþe abidan mid
Scottum. Þ geþat into lected six hundred ships,
Galpalum. Þ þer geþado- with which he passed over
node ƿix hund ṛcipa. mid quickly into Britain; and
þam he geþat eft into when they at first together
Bnytene. And þa hi rushed, then wasslain the en-
ænþt togedope geþær- peror's lieutenant, who was
don. þa man oþrlöh⁵ þer called Labienus. Then they

² Deom, instead of him, *d. pl.* of he *he*; Etym. 37 ^k.

³ Geþat, *indic. per.* from *geþitan* to pass over; Etym. 80.

⁴ Hund ehtatigum eighty; Etym. 53, Note ³¹.

⁵ Men oþrlöh; see Etym. 98.

caſeƿer ȝeneſan. ƿe per (*the Britons*) took stakes, Labienus ȝehaten. Ȑa ge- and drove all the ford of a namon Ȭa palas. and adpi- certain river with sharp great ƿon ȝumƿe ea ƿoƿd ealne stakes, under the water; mid ƿceƿpum pilum (*the*) river is called Thames. ȝneatum innan Ȭam pe- When the Romans found ȝeƿe. Ȑy ea hatte Temere. that, then they would not go Ȑa Ȑ onƿundon Ȭa Ro- over the ford: then fled the mani. Ȭa noldon hi ƿapon Britons to the wood fast- oƿeƿi ȝone ƿoƿd. Ȭa ƿluzon nesses, and the emperor Ȭa Bƿytpalas to Ȭam pudu conquered entirely many ƿænƿtenum. Ȑ Ȭe kaſeƿe chief towns by great battles, ȝeeode ƿel manega heh- and again passed into Gaul. buƿh mid mycelum ȝe- pinne. Ȑ eft ȝepat into Ȭalpalum:—*Sax. Chron.*
ed. Gibson, p. 1. & 2.

5. *An Account of the Saxons coming into Britain.*

An. CCCCXLIX. A.D. 449. Here Martianus Ȑ Valentinianus and Valentinian took the nuſ onƿengon rice. Ȑ empire, and reigned seven pieſodon vii pinter: On years. In their days Hengist heora ƿagum Hengist Ȑ and Horsa, invited by Vor- Ȭorpa ƿnom Ȭyntgeorne tigern, king of the Britons, ȝelaðode Ȭretta cýninge to his aid, came to Britain to ƿultume. ȝeohton in the place which is called Ȭyntene on Ȭam Ȑtæðe Ebsfleet: at first to the Ȭe Ȑ genemned Yppineſ- assistance of the Britons; fleot. æneſt Ȭyntum to but they after against them ƿultume. ac hý eft on hý fought. The king com- ƿuhton: Se cing het hi manded them to fight ȝeohtan agien Pihtas. Ȑ against the Picts, and they hi ƿpa dýðan Ȑ rige hær- so did, and victory had don ƿpa ƿpan ƿpa hi co- wheresoever they came: mon: Ȑi Ȑa ȝende to They then sent to the An-

Angle. *þ* heton heom ren-gles, and desired them to
ðan mape fultum. *þ* heom send more assistance, and to
reggan Brýtpalana naht- them told the inactivity of
nefje. *þ* ðær lander cýrta. the Britons, and the land's
fruitfulness.

þi þa rendan heom mape
fultum. ða com þa menn
of þrim mægðum Lep-
manie. of Eald-Seaxum.
of Anglum. of Jotum.
Of Jotum comon Lant-
pape. *þ* Pihtpape. *þ* iþ reo
mæið he nu eapdað on
þiht. *þ* þ cýnn on Þert-
Sexum ðe man gýt het
Jutna cýnn. Of Eald-
Saxon comon Eárt-Sexa.
and Suð-Sexa and Þert-
Sexan.

Of Angle comon. *þe á*
riððan r̄t̄od þeſtig betpix
Jutum *þ* Seaxum. Eart
Engle. Middel-Angla.
Meaŋca. and ealle Noþð-
ýmbja. Deopa hepe-
tozan pæpon tƿegeñ ge-
bnoðja Hengest *þ* Horsa.
þ pæpon Pihtgilfer ƿuna.
Pihtgilr pær Witting.
Witta Wecting. Wecta Wod-
ning. ƿnam ðan Wodne
apoc eall uje cýne-cýnn.
þ Suðan-hýmbja eac.

They then sent to them
more assistance: then came
men from three provinces of
Germany, from the Old-
of Saxons, from the Angles,
(and) from the Jutes. From
the Jutes came men of Kent
and Wight; that is the peo-
ple that now dwell in Wight,
Sexum ðe man gýt het and that tribe among the
West-Saxons which they
yet call the race of the Jutes.
From the Old-Saxons came
the East-Saxons, and South-
Saxons, and West-Saxons.

From the Angles, (whose
country from that time stood
deserted (being) between the
Jutes and Saxons) came the
East-Angles, Mid-Angles,
the Mercians, and all the
Northumbrians: their lead-
ers were two brothers, Hen-
gist and Horsa, that were
the sons of Wihtgils, Wiht-
gils was the son of Witta,
Witta of Wecta, Wecta of
Woden, from this Woden
arose all our royal race and
—Saxon Chron. An. 449.

6. *On the Compilation of Domesday-book.*

An. MLXXXV. Ða ȝil- A.D. 1085. Then Wil-
lelm Ȑngra landerȝ cýng liam England's king held a
hæfðemýcelȝeðeaht. and great consultation, and a very
ȝryþe deope ȝræce ƿið deep conference with his
hij pitan ȳmbe hij land witan about this land, how
hu hit ƿærþe ȝerett. oððe it was held, and by what
mido hƿilcon mannon.

Sendi þa ƿær eall Ȑn-
gra land into alcepe ȝcipe
hij men. ȝ lett aȝan ut
hu ƿela hundred hýda
ƿænon innon þæne ȝcipe.
oððe hƿæt re cýng him
ȝylf hæfðe landerȝ. ȝ op-
ƿer innan þam lande.
oððe hƿilce ȝenhta he
ahre to habbanne to xii.
monðum of þæne ȝcipe.

Ec he lett ȝeƿitan
hu micel landerȝ hij aƿce-
biscopar hæfðon. ȝ hij
leod biskopar. ȝ hij ab-
botar. and hij eorlar. and
þeah ic hit lengne telle.
hƿæt oððe hu mýcel aelc
man hæfðe he land-ƿit-
tende ƿær innan Ȑngra
lande. on lande oððe on
oƿre. ȝ hu mýcel ƿeo hit
ƿeape ƿurð. Spa ȝryðe
ne aƿpelice he hit lett ut
aȝryðian. þ næf an aelpig
hide. ne an ȝýðe landerȝ.
ne ƿurþon hit is ƿeame
to tellanne. ac hit ne no shame to do—an ox, nor
þuhte him nan ƿeame to a cow, nor a pig was left

He then sent his men over
all England into every shire,
and let seek out how many
hundred hides were within
the shire, or what lands
the king himself had, and
cattle on the land; and what
revenue he ought to have,
for the 12 months, of that
shire.

Also he let (them) write
how much land his archbi-
shops had, and his bishops,
and his abbots, and his earls,
and, lest I tell it longer,
what or how much each
man had, who was in En-
gland possessed of property,
in land or in cattle, and how
much money it was worth.
So very narrowly he per-
mitted it to be searched out,
that there was not a single
hide nor a yard of land, nor
indeed—it is shameful to
tell, but it seemed to him
to tellanne. ac hit ne no shame to do—an ox, nor
þuhte him nan ƿeame to a cow, nor a pig was left

donne. an oxe. ne an cu. that was not set in his writ-
ne an Ȥpin næf belyfson þ ing; and all the writings
næf ȝeræt on hirȝeƿnīte. were brought to him after-
ȝ ealle þa ȝeƿnīta ƿæpon wards.

ȝebroht to him Ȥyððan:

Saxon Chron. An. 1085.

7. *The Letter* of the Britons.*

Aetius ƿæf Ȥriððan Aetius was a third time
riþe consul ȝ cýning on consul and governor of Rome
Rome. (CCCCXLV.) to (A.D. 445). To this (man),
Ȥyrum þa ȝeanfendan the afflicted remnant of the
lafe Brýtta ȝendon ær- Britons send a letter; the
endȝeƿnit. ƿæf ȝe ȝfuma beginning was thus written.
Ȥur appiten.

Ettio Ȥuiga cýninga “ To Ettius thrice consul
hef ȝ Brýtta ȝeong ȝ here are the Briton's sighs
ȝeomeƿung: And on and groans.” And in con-
fõþgeonze¹ Ȥær æpend- clusion of the letter they
ȝeƿniter² Ȥur hi heora thus expressed their misery.
Ȥymþo aƿehton. Uf Ȥri- “ The Barbarians drive us
raþ Ȥa ællneorðan to ȝæ. to the sea; the sea drives
piþrcuþeþ ȝf ȝeo ȝæ to us back to the Barbarians;
Ȥam allneorðum. betwih between these two, we thus
him tƿam pe Ȥur tƿeo- endure a twofold death,
fealdne ƿeaþ Ȥnopriaþ. either we are slain, or drown-
oþþe ȝticode beoþ. ofþe on ed in the sea.”
ȝæ adƿuncene:

* After the departure of the Romans from Britain, the inhabitants were unable to defend themselves from the Picts and Scots: they, therefore, wrote the following letter to procure the assistance of the Romans. The Saxon is King Alfred's translation, from the Latin of Bede's *Ecclesiastical History*.

¹ Fõþgeonze conclusion; composed of ȝonð forth, forward; and ȝeong, gang, or gong, a going.

² Ȥenendȝeƿnit a letter; composed of ȝenend an errand or a message, &c. and ȝeƿniten written.

Ðeah ƿe hi ðaſ ȝing Though they told these
 rædon. ne mihton hi næ- things, they could get no
 nige fultum æt him be- assistance from him; for, at
 gitan. ƿon ȝon on ða ȳlcan that time, he was occupied
 tid he ƿær abýrgad mid in a severe war with Bledla
 hefizum ȝeþeohtum pið and Attila, kings of the
 Blæðlan ȝ Atillan Huna Huns.
 cýningum: — *Bede, ed.*
Smith, p. 481.

8. *A Speech of a Saxon Ealderman**.

Ðýrlie me ȝeþen Of this sort appears to me,
 cýning ȝiȝ andþaþde hƿi O king, this present life of
 manna on eorþan to piþ- men on earth, in compari-

* The speech was delivered in (*þitena gemot*) the assembly of the wise, convened at Godmundingaham (the protection of the Gods), now Godmundham, a little to the east of York, by Edwin king of the province of Northumbria, in 625, to consider the propriety of receiving the Christian faith. This speech is peculiarly interesting, being delivered by an illiterate Saxon, with no other knowledge than such as his barbarous idolatry afforded. King Alfred's Saxon translation given in the text is probably as near the original as it can be now obtained: but Bede's Latin, with a translation, is appended to this Note, that every reader may have the pleasure of examining the same ideas when clothed in a different and more comely dress.

*Talis mihi videtur, Rex, vita hominum præsens in terris, ad compari-
 nationem ejus quod nobis incertum est temporis, quale cum te re-
 sidente ad canam cum ducibus ac ministris tuis tempore brumali, accenso
 quidem foco in medio et calido effecto cænaculo, furentibus autem foris
 per omnia turbinibus hiemalium pluviarum vel nivium, adveniensque unus
 passerum domum citissime pervolaverit, qui cum per unum ostium ingre-
 diens mox per aliud exierit. Ipso quidem tempore quo intus est, hiemis
 tempestate non tangitur, sed tamen parvissimo spatio serenitatis ad mo-
 mentum excuso, mox de hieme in hiemem regrediens, tuis oculis elabitur.
 Ita hæc vita hominum admodum appetet; quid autem sequatur, quidve
 præcesserit prorsus ignoramus. Unde si hæc nova doctrina certius ali-
 quid attulerit, merito esse sequenda videtur.—Bede, lib. II. cap. xiii.*

“ The present life of man, O king, seems to me, if compared with that after-period which is so uncertain to us, to resemble a scene at

metenýrre ðærē tīde ðe son of the time which is un-
ūr uncuþ is. rpa gelic rpa known to us. Like as you sit-
ðu æt rpaſendum ritte ting at a feast, amidst your
mīd ðīnum ealðorman- Ealdermen and Thegnes in
num ȳ ðegnum on pintēr winter time, and the fire is
tīde. ȳ rý fýr onæled. ȳ hit lighted, and the hall warm-
ðīn heall ȝepýrmed. ȳ hit ed: and it rains, and snows,
pīne ȳ rniþe ȳ rtyrme and rages without. Then
ute. Cume ðonne an comes a sparrow and present-
rpeappa. ȳ hraedlice þ ly flies about the hall. It
hūr ðūrh pleo. ȳ cume comes in at one door; goes
ðūrh oþre duju in. ðūrh out at another. In the time
oþre ut ȝepite: Hræt that it is in, it is not touched
he on ða tīd ðe he inne by the winter's storm, but
bīþ. ne bīþ hrined mīd þy that is only for a moment,
rtyrme ðær pintner. ac and the least space, for from
þ bīþ an eagan bryhtm ȳ winter it soon again cometh
þ læſte ræc. ac he rona into winter.

of pintna in pintēr eft
cymeb:

Spa ðonne ðīr monna So also this life of men
liþ to medmyclum ræce endureth a little space. What
ætýreþ. hræt ðær rone- there is going before, or what
ganze. oþre hræt ðær there is following after, we
æftenerþylige pe ne cun- know not. Wherefore, if this

one of your wintry feasts. As you are sitting with your ealdormen and thegns about you, the fire blazing in the centre, and the whole hall cheered by its warmth,—and while storms of rain and snow are raging without,—a little sparrow flies in at one door, roams around our festive meeting, and passes out at some other entrance. While it is among us it feels not the wintry tempest. It enjoys the short comfort and serenity of its transient stay; but then, plunging into the winter from which it had flown, it disappears from our eyes. Such is here the life of man. It acts and thinks before us; but, as of what preceded its appearance among us we are ignorant, so are we of all that is destined to come afterwards. If, then, on this momentous future this new doctrine reveals any thing more certain or more reasonable, it is in my opinion entitled to our acquiescence." Turner's *History of the Anglo-Saxons*, vol. i. p. 251.

non: Forþon gif þeor new lore bring aught more nipe lai opiht cūhlicne ȝ certain and more 'advan- geniſenlicne břinge. heo tageous, then is it of such þær pýnþe iſ þ pe ðæne worth that we should follow fýligean:.

9. *King Alfred's Preface to his Translation of Boethius's* Consolation of Philosophy.*

ÆLFRED kuning pær ALFRED, king, was the pealhſtod þifre bec. ȝ hie translator of this book; and of bec-Ledene on Englisc from book-Latin into En- pende. ȝpa hio nu iſ gedon. glish turned it, as it now is hplum he ſette popð be done. Awhile he put down popðe. hplum andȝit of word for word, awhile ſe andȝite ȝpa ȝpa he hit þa for ſe, ſo as he the moſt ȝpeotoloȝt ȝ andȝit fulli- manifestly and intellectually coſt geneccan mihte pop might explain it for the va- þæm miſtlicum ȝ maniȝ- rious and manifold contem- fealdum popðum ȝ břigum plations and occupations that þe hine oft ægþer ge on oft, both in mind and in mode ge on lichoman bř- body, buſied him.

ȝodan:.

Da břigu uſ ſint ȝpiþe The cares are very diſ- eaſpoð þime þe on hiſ da- cult for us to number, which gum on þa þicu becomon in his days came on the

* Anitius Manlius Severinus Boethius or Boetius, a Roman phi- losopher, was descended of a patrician family, and in A.D. 510 was advanced to the consulship. He was a profound scholar, and well versed in mathematical learning. He also defended the Catholic faith against the Arians, in a treatise "De Unitate." For his zeal in de- fending Albinus the senator, Theodoric, king of Italy, sent him pri- ſoner to the tower of Pavia, where he wrote his immortal book "De Consolatione Philosophiae," which has passed through numerous edi- tions, and was translated into Anglo-Saxon by our illustrious king Alfred; into English, first by Chaucer, about 1360, and afterwards by many other hands; the best of these is that of 1712, in 12mo. Lond. by Lord Viscount Preston, and the one by the Rev. Philip Rid- path, with good notes and illustrations, 8vo. Lond. 1785.

þe he undeñfangen hæfde. government which he had
 Ȑ þeah þa he þarf boc hæfde undertaken. Yet he learned
 geleoñnode Ȑ of Lædene this book, and turned it from
 to Enȝlycum ȝpelle ge- Latin to the English phrase,
 pende. Ȑ ȝeporhte hi eft and made it moreover into
 to leoþe. ȝpa ȝpa heo nu song, so as it is now done.
 gedon Ȑ.

And nu bit. Ȑ ȝon And now may it be, and
 Goder naman he alrað for God's name he beseech-
 aelcne þana ðe þarf boc eth every one of those that
 nædan lȐrte þat he ȝon desire to read this book, that
 hine ȝebidde. Ȑ him ne they pray for him, and do
 pite ȝif he hit nihtlicoþ not blame him if they should
 ongite. þonne he mihte. more rightly understand it
 ȝon þam þe aelc mon ȝreal than he could: because that
 be his andgiter mæþe and every man should, according
 be his aemettan ȝppæcan to the measure of his un-
 ðæt he ȝppecð Ȑ don ȝ derstanding, and according
 ȝ he deð:—*Alfred's Boe-* to his leisure, speak what he
thius, ed. Rawlinson, Pref. speaketh, and do what he
 p. x. doeth.

10. *King Alfred's Thoughts* on Wealth and Liberality.*

Sege me nu ȝræþen ȝe Tell me now whether thy
 þin pela ȝiner þancer ȝpa riches, that in thine own
 deope ȝeo ȝe ȝon his thought are so precious, be
 azenþeȝecýnde. ȝræþen ȝc so from their own nature.
 ȝe ȝecȝe þeah ȝ hit Ȑ of But yet, I tell thee that what
 his azenþeȝecýnde naþ of is so of its own nature, is not

* In the translation of Boethius, king Alfred has so much enlarged upon the text of his author, and added so many of his own thoughts and feelings, that various parts of his Saxon translation may be considered as short essays upon the different subjects introduced by Boethius; the following extracts are, therefore, generally ascribed to Alfred.

þinje. gýr hit þonne hýr so from thee. If then of its
aȝenþe ȝecýnde is naȝ of own nature it be so, and not
þinje. hýr eapt þu þonne of thine, why art thou then
a þý betera ȝop hýr ȝode: ever the better for its good?

Sege me nu hpæt hir
þe deonarf þince. hpæþep
þe gold þe hpæt ic pat
þeah gold: Ac þeah hit
nu gold seo ȝ deope. þeah
bið hliþeadigra ȝ leor-
pendra re þe hit relð.
þonne ye þe hit gaðerað ȝ
on oþrum neaðað. ge eac
þa pelan beoð hliþeadigra
ȝ leoftæljan þonne þonne
hie mon relð. þonne hie
beon. þonne hi mon ga-
ðnað ȝ healt:

Tell me now which of
these thou thinkest the most
dear. Is it gold? I know
that gold avails something.
But though it now be gold,
and dear to us, yet he will
be more renowned, and more
beloved, who gives it, than
he who gathereth it, or plun-
ders it from others. Soriches
are more reputable and esti-
mable when men give them,
than they are when men ga-
ther and hold them.

Hƿæt ƿeo gitrynd ge-
deð heope gitrypaj laþe
ægþerj ȝe Gode ȝe mon-
num. ȝ þa cýrta ȝedoð þa
rýmle leoftæle ȝ hlirea-
dige ȝ peorþe ægþerj ȝe
Gode. ȝe monnum ȝe hie
lufiað. Nu ȝ ƿeoh þonne
ægþerj ne mæg beon ȝe
mid þam ȝe hit relþ ȝe mid
þam ȝe hit nimð. nu ȝ it,
þorþæm ælc ƿeoh betere
ȝ ȝeorrþyrþe ȝe reald
bonne zehealden:— *Allfr.*

Boet. p. 23 & 24.

11. *On a Good Name.*

Genoh ypetol ðæt is. This is clear enough, that
þe god pojð ȝ god hlýra a good word and good fame,

ælcer monner biþ betera are better and more precious
 ȝ deoþra. þonne ænig to every man than any riches.
 pela. hƿæt ȝ poð geþylþ The word filleth the ears of
 eallra þara eagan he hit all who hear it; and it thrives
 geheþþ. ȝ ne biþ þeah no not the less with those who
 ðylærre mid þam he hit speak it. It openeth the va-
 ryricþ hiȝ heortan idel- cancy of the heart; it pierces
 neþre hit openað. ȝ þær through other hearts that are
 oðneþ heortan belocene locked up, and in its progress
 hit þurhþær. ȝ on þam among them it is never di-
 fænelde þær betryx ne minished. No one can slay
 biþ hit no geþanod. ne it with a sword, nor bind it
 mæg hit mon mid ƿeordi with a rope, nor ever kill it.
 offlean. ne mid nape ge-
 bindan. ne hit næfne ne
 acpilð.—Boet. p. 24.

12. *On the Advantages of the Rich.*

Hƿæþen ȝe nu licigen “Dost thou like fair
 fægeru lond: Da and- lands?” Then mind an-
 ƿorode ȝ mod þærne ge- swered to reason and said :
 ƿeadríþneþre ȝ cƿæð.

Hƿi ne ƿeolde melician “Why should I not like
 fæger land. hu ne ȝæt fair lands? How! is not
 ȝægereta dæl Godeþ that the fairest part of God's
 gecearta. ge full oft pe creation? Full oft we re-
 ƿægniaþ ȝmyltne ȝæ. ȝ joice at the mild sea, and
 eac ƿundriaþ þær pliter also admire the beauty of
 þærne ȝunnan and þær the sun, and the moon, and
 monan ȝ eallra þara of all the stars.”
 ƿeorræna.

Da andƿorode ȝe piȝ- Then answered wisdom
 dom and ƿeo geƿeadríþ- and reason to the mind, and
 neþ ȝam mode ȝ ȝur thus said :—“ How be-
 cƿæð. Hƿæt belimpþ ȝe longeth to thee their fair-

heora fægerneſſe. hƿær ness? Durſt thou glory
ðu ծupne ȝilpan þ heora that its beauty is thine? It
fægerneſſe þin rie. neſſe is not, it is not. How!
neſſe. hu. ne paſt þu þ þu Knowest not thou that thou
heora nanne ne ȝepoht- madest none of them? If
eſt. ac ȝif þu ȝilpan pille. thou wilt glory; glory in
ȝilp Goder.

Hƿæſer þu nu fægerna “Whether now dost thou
bloſtmæna fægm̄e on rejoice in the fairer blossoms
earſtjan ȝpelce þu hie ge- of Easter, as if thou hadſt
ſcope. hƿæſer þu nu ȝpel- made them;—canſt thou
cer auht ƿýncan mæze. now make any ſuſh? or haſt
oððe ȝepohter habbe. thou made them? Not ſo, not
neſſe neſſe. ne do þu ȝpa. ſo. Do not thou thus. Is it now
hƿæſer hit nu þineſ ſe- from thy power that the har-
pealder rie þ re hænþert vest is ſo rich in fruits?
rie ȝpa pelig on paſtmum. How! Do I not know that
hu ne pat ic þ hit iſ no this is not in thy power?
þineſ ſepealder. Hƿi eajt Why art thou inflamed with
þu ծonne onæled mid ȝpa ſuch an idle joy? or why
idele ſeſean. oððe hƿi lu- lovet thou ſtrange goods ſo
fart ðu þa ȝnemðan god immeaſurably as if they now
ȝpa ungiemelice. ȝpelce had been thine own?
hi ren þine ȝet nu.

ȝenſt þu mæze reo “Thinkeſt thou that for-
pýnd þe ȝedon þæt þa tune may do for thee, that
þing ȝine aȝene rien þa those things be thine own,
þe heora aȝene ȝecýnd þe which of their own nature
ȝedon ȝnemðe. neſſe neſſe. are made foreign to thee?
niſ hit no þe ȝecýnd ȝ te Not ſo, not ſo. It is not
þu hi aȝe. ne him niſ ȝe- natural to thee that thou
býnde þ hi þe folgien. ac ſhoulderſt poſſeſſ them; nor
þa heoſencundan þing þe ȝint ȝecýnd. næſ þær eoþlican: does it belong to them that
they ſhould follow thee. But the heauenly things, they are
natural to thee; not theſe earth-like ones.

ðaſ eoþlican paſtmaj “The earthly fruits are
ȝint ȝerſceapene neſenum made for animals to ſubſiſt

to andlifene. ȝ þa populð on; and the riches of the pelan ȝýnt ȝerþeapene to world are made to deceive býspice þam monnum þe those men that are like ani-beoþ neatenum gelice. þ mals; that are unrighteous beoþ unrihtþiȝe ȝ unȝe- and insatiable. To these metþærte. to þam hi eac they also oftenest come. becumah ofþort.

Gif þu þonne ðæt ge- “ If thou wilt then have met habban pille. ȝ ða this moderation, and wilt nýð þearf þitan pille. know what necessity re- þonne iȝ þæt mete ȝðrýnc quires; this is, that meat ȝ clæþar and tol to ȝpel- and drink and clothes, and cum cþærte ȝpelce þu tools for such craft as thou cunne þe iȝ ȝecýnde ȝ knowest, are natural to thee, þ þe iȝ riht to habbenne. and are what it is right for hþelc ȝremu iȝ ȝe þ þæt thee to have. What ad- þu ȝilnige ȝiȝra andþeap- vantage is it to thee that dena ȝerþelha oþerȝemet. thou shouldest desire these þonne hie naþer ne mazon temporal riches above mea- ne ȝin ȝehelpa. ne heopa nre. On ȝriþe lýclon hiepa hæfþ ȝeo ȝecýnd genog. on ȝpa miclum heo hæfþ genog ȝpa pe æn ȝpa mæcon. With very little of them so much she has enough, as ȝriþæcon. Gif þu heope maþe ȝeleȝt. oþer ȝreȝa oððe hit þe ȝeþaþ. oððe hit þe ȝeah unþýnrum býþ. oððe unȝeterþe oððe ȝre- thou usest more of them, cenclic eall þ þu nu oþer ȝemet deȝt. Gif þu nu oþer ȝemet itȝt. oþþe ȝriþincȝt. oððe clæþa þe ma- on hæfþ ȝonne þu ȝunþe. ȝeo oþerþing þe puþþ oððe to ȝane. oððe to plættan. oððe to unȝerȝenum. oððe to phio.

Lif þu nu penȝt þ te “ If thou thinkest that

þundorlice ȝepela hƿelc extraordinary apparel be any
þeorþmýnd ƿie. þonne honour, then I assert the ho-
telle ic þa þeorþmýnd þa nour to belong to the work-
þƿrhtan þe hie ƿorhtæ. man who wrought it, and
nær na þe. ƿe ƿýrhta is not to thee. The workman
God. þær cƿæft ic þæn is God, whose skill I praise
heþige on.

Þenyt þu þæt ƿeo men- “ Thinkest thou that a
gio ȝinna monna þe mæȝe great company of servants
don ȝeræligne. neȝe neȝe. will make thee happy ? Not
ac ȝif hie ȿfele ƿint. ȝonne so, not so. But if they be
ƿint hie þe pleolicpan ȝ evil, then are they more dan-
gerpicnefuljan ȝehæfð gerous to thee ; and more
þonne ȝenæfð. ƿorþam troublesome, if bound to
ȿfele ȝeznar beoþ ȿymle thee, than if thou hadst them
heoƿa hlaþorðer ȝiend. not, because evil *thegns* will
Gif hi ȝonne ȝode beoþ ȝ always be their lord's ene-
hlaþorð holde ȝ untrpi- mies. If they be good and
ƿealde hu ne beoþ þ ȝonne faithful to their lord, and not
heoƿa ȝode. næȝ ȝiner. of double mind—How ! Is
hu miht þu ȝonne þe ȝag- not this their virtue ? it is not
nan heoƿa ȝod. gif þu thine. How canst thou then
nu þær ȝilþrt. hu ne possess their virtue ? If thou
ȝilþrt þu ȝonne heoƿa now gloriest in this—How !
ȝode. næȝ ȝiner. Dost thou not glory in their
Alfr. Boet. p. 25 & 26. merit ? It is not thine.”

13. *On Power.*

Se anpealð næȝne ne Power is never a good,
bif ȝod. buton ƿe ȝod ƿie unless he be good that has
þe hine hæbbe. þeah hit it ; and that is the good of
bif ȝær monner ȝod. naȝ the man, not of the power.
ȝær anpealde. Gif ƿe an- If power be goodness, why
pealð ȝod bif. ƿorþam hit then is it that no man by his
bif. þæt te nan man ƿorþ dominion can come to the

hij rice ne cymð tocræf- virtues, and to merit ? but
tum. Ȑ to medemneſſe. by his virtues and merit he
Ac Ȝor hij cnaæftum Ȑ comes to dominion and
Ȝor hij medumneſſe he power. Thus no man is
cymð to rice Ȑ to an- better for his power ; but if
pealde. Ȑy ne biþ nan mon he be good, it is from his
Ȝor hij anpealde na he be- virtues that he is good.
teſe. ac Ȝor hij cnaæftum From his virtues he becomes
he beoþ god if he god biþ. worthy of power, if he be
Ȑ Ȝor hij cnaæftum he worthy of it.
bið anpealdeſ peorþe. ȝif
he hij peorþe biþ.

Leorñiaþ Ȝorham pif- Learn therefore wisdom ;
dom. Ȑ þonne ge hine ge- and when you have learned
leorñod hæbben. ne Ȝor- it, do not neglect it. I tell
hogiaþ hine þonne. Donne you then without any doubt,
recȝe ic eop buton ælcum that by that you may come
tpeon. þ ge magon þuþ to power, though you should
hine becuman to anpealde. not desire the power. You
þeah ge no þær anpealdeſ need not be solicitous about
ne pilnigan. Ne þuþon power, nor strive after it.
ge no hogian on Ȑam an- If you be wise and good, it
pealde. ne him æfter will follow you, though you
þuþingan. ȝif ge pif ge biþ Ȑ should not wish it.
zode. he pife folgian eop.
þeah ge hij no ne pilnian.

Alfr. Boet. p. 31 & 32.

14. *On King Alfred's Principles of Government.*

Ȑala Ȑerceadriþner. O Reason ! thou know-
hpæt Ȑu paf þ me næfne est that covetousness, and
reo ȝitþung Ȑ reogemæȝþ the possession of this earthly
þirreſ eorðlican anpeal- power, I did not well like,
deſ Ȝor pel ne licode. ne nor strongly desired at all
ic ealler Ȝor ȝriþe ne this earthly kingdom, except
ȝinde þirreſ eorðlican oh ! I desired materials for

nicer. buton la ic pilnode the work that I was com-
þeah andþeorce to þam manded to do. This was
þeorce þe me beþoden pær that I might unfractiously
to pýrcanne. þ pær þ ic and becomingly steer and
unþracodlice ȝ geþren- rule the power that was com-
lice mihte rþeoran ȝ nec- mitted to me—What! thou
can þone anþealð þe me knowest that no man may
þærft pær. Hþæt ðu know any craft nor rule, or
þaþt þ nan mon ne mæg steer any power, without
nænne cþærft cýðan. ne tools and materials. There
nænne anþealð neccan are materials for every craft,
ne rþeoran butum to lum without which a man cannot
ȝ andþeorce. þ bið aelceþ work in that craft.

cþærft andþeorc þ mon
ðone cþærft buton pýrcan
ne mæg.

Ðæt biþþonne cýningeþ
þeorc andþeorc ȝ hir tol
mid to þicrianne. þ he
hæbbe hir land full man-
nod. he rþeal hæbban ge-
bedmen. ȝ fýrðmen. ȝ
þeorcmen. Hþæt þu þaþt
þætte butan ðiþum to-
lum nan cýning hir cþærft
ne mæg cýðan.

Ðæt iþ. eac hir and-
þeorc. þ he habban rþeal
to þam to lum þam þrim
geþenþcipum býrste. þ iþ
þonne heora býrste land
to bugrianne. ȝ gýfta. ȝ
þærft. ȝ mete. ȝ ealo. ȝ
cláþar. ȝ ge hþæt þær þe
þa þre geþenþcipar beho-
fiaþ. ne mæg he butan þi-
rum þar tol gehealdan.
ne butan þiþum to lum

These are the materials
of a king's work, and his
tools to govern with, that he
have his lands fully peopled;
that he should have prayer-
men, and army-men, and
work-men. What! thou
knowest that without these
tools no king may show his
skill.

These are also his mate-
rials, that with these tools he
should have provision for
these three classes; and
their provision then is, land
to inhabit, and gifts, and
þærft. ȝ to inhabit, and gifts, and
weapons, and meat, and ale,
and clothes, and what else
that these three classes need;
nor can he without these
keep his tools; nor without
these tools can he work any

nan þaña þinga pýr can þe of those things that it is him beboden iſ to pýr- commanded him to do. cenne.

Foſ þy ic pilnode and- For this purpose I desired peorcer þone anpealð mid materials to govern that to geſeccenne. þ mine power with, that my skill cnaeftaſ ȝ anpealð ne and power might not be puſde foſgiſen ȝ foſho- given up and concealed. len. foſham aſc cnaeft ȝ But every virtue and every aſc anpealð biſ ſona foſ- power will soon become ealdod ȝ foſyruſgod. ȝiſ oldened and silenced if they he biſ butan piſdome. be without wisdom. There- foſham ne mæg non mon fore no man can bring forth nænne cnaeft foſhþrin- any virtue without wisdom: gan butan piſdome. foſ- hence whatsoever is done þam þe ſpa hƿæt ſpa þuſh through folly, man can never dýrige gedon bið. ne mæg make that to be virtue. hit mon næfje to cnaeft geſecan.

Þat iſ nu hƿaðoſt to This I can now most truly ſecganne. þ ic pilnode say, that *I have desired to peorhfullice to libbanne live worthily while I lived, þa hƿile þe ic lifede. ȝ and after my life to leave to æfter minum life þam the men that should be after monnum to læfanne. æf- me a remembrance in good teþ me pænþem gemynd on works.* godum peoriccum:

Alfr. Boet. p. 36 & 37.

15. *Virtue better than Fame.*

Hƿæt foſtod þonne What then has it profited þam beterum mannum. the best men that have been þe ær us pænon. þ hi ſpa before us, that they so very ſpiſe pilnodon ðæſt idelan much desired this idle glory, gilper ȝ þær hliſan æfter and this fame after their

heora deaþe. oððe hƿær̄t death; or what will it profit
ƿorþent hit þam þe nu those who now exist?
rindon.

Ðy ræpe ælcum men There is more need to
maje ðeaþf þ he ƿilnode every man that he should
godra ƿærfta. ƿonne desire good qualities than
leaſer hliðan. Hƿær̄t hæfð false fame. What will he
he æt þam hliðan. æftan have from that fame, after
þær̄ lichoman ȝedale ȝ the separation of the body
þær̄ ƿaple. Hu ne ƿiton and the soul? How! do we
pe þ ealle men lichomlice not know, that all men die
ƿelthaþ. ȝ þeah ƿeo ƿapl bodily, and yet their souls
bîð lubbende. Ac ƿeo ƿapl will be living? But the soul
ræjh̄ ƿiþe ƿneolice to departs very free-like to
heofonum. ƿonne þ mod heaven. Then the mind
him ƿelfum ȝepita bîþ will itself be a witness of
Godeſ ƿillan:—*Alfred's God's will,*

Boet. p. 42.

16. King Alfred's Ideas of the System of Nature.

An Sceppend is buton One Creator is beyond
ælcum ƿepon. ȝ re is eac any doubt; and he is also
ƿealdend heofoner ȝ eor- the governor of heaven and
þan ȝ ealha ȝerceafta ge- earth, and of all creatures
ƿepenlicna ȝ eac ungerfe- visible and invisible. This
ƿepenlicna. þ is God ƿelmih- is God Almighty. All things
tig. ȝam ƿeopiaþ ealle þa þe serve him that serve thee;
ƿeopiaþ. ȝe þa þe cunnon. both those that know thee,
ȝe þa þe ne cunnon. ȝe þa and those that do not know
þe hit ƿiton þ hie him thee; both they which un-
ƿeopiaþ. ȝe þa þe hit ny- derstand that they ser-
ton. Se ilca ȝerette una- him, and they which do not
ƿendendlicne ƿido. ȝ þea- perceive it. The same hath
ƿar. ȝ eac ȝecýndelice appointed unchangeable laws
ƿibbe eallum hir̄ ȝerceaſ- and customs, and also a na-
tum þa þa he polde. ȝ ƿa tural harinony among all his
lange ƿa he polde. þa nu creatures, that they should

ſculon ſtandān to po now stand in the world as he hath willed, and as long as he wills.

Ðāpa unſtillena ge-
ſceafta ſtýring ne mæg
no peorhan geſtilled. ne
eac onpend of ðām nýne
ſ of þærje endebýrðneſſe
þe him geſet iſ. ac je an-
pealda hæſþ ealle hir ge-
ſceafta ſpa mid hir bñidle
beſangene. Þ geſtozene. Þ
gemanode ſpa þ hi nauþej
ne geſtillan ne moton. ne
eac ſpiþor ſtýrian. þonne
he him þæt geſum hir
pealdeſejer toſoplæt. Spa
hæſð reælmihtiga God
geheafþojaðe ealle hir ge-
ſceafta mid hir anpealde.
þæt heora ælc pinð pið
oþej. and þeah ƿnæþeð
oþej þ hie ne moton to-
ſlupan. ac bið geſejerðe
eft to þam ilcan nýne þe
hie ær uþnon.

And ſpa peorþað eft
geednipade. ſpa hi hit ja-
glað þ ða piþerpeaðan
geſceafta ægþej ge hie
betpux him pinnað. ge eac
fæſte ſibbe betpux him
healdað. Spa nu þýr
deð Þ pæter. Þ ræ Þeoþe.
Þ manega oþna geſceafta.
þe beoð a ſpa ungeðþæpa
betpux him ſpa ſpa hi
beoð. Þ þeah he beoð ſpa

The motion of all active creatures cannot be stilled, nor even altered from their course, and from the arrangement which is provided for them. But he hath power over all his creatures; and, as with his bridle, confines, restrains, and admonishes them; so that they can neither be still, nor more strongly stir, than the space of his ruling reins permits. The Almighty God hath so coerced all his creatures with his dominion, that each of them striveth against the other; and yet is so wreathed with it, that they may not slide away from each other, but are turned again to that same course that they ran before.

Thus will it be again renewed. Thus he varies it, that although the elements of a contrary kind contend betwixt themselves, yet they also had a firm peace together. Thus do fire and water, now, and sea and earth, and many other substances. They will always be as discordant among themselves, as they are now;

geþræna þæt te no þ an þ and yet they are so harmo-
hi mægon geþeran beon. nized, that they can not only
ac þý ƿurþorj þ heora be companions, but this fur-
ƿurþum nan buton oþrum ther happens, that indeed
beon ne mæg. Ac a ƿeal none can exist without the
þæt ƿiðerþeard þ oðer rest. The one contrariety
ƿiðerþeard ƿemetgian.

for ever restrains the other contrariety.

Spa nu hæfð je ælmih-
tega God ƿrīþe gercead-
ƿiþlice ƿrīþe limplice ge-
þet þ geþrænkle eallum hiȝ
gerceafum. Spa nu lenc-
ten ƿhærfest. on lencsten
hit ȝnepð. and on hæp-
fest hit ƿealpað. ƿ eft
ƿumej ƿ pinten. on ƿu-
meja hit bið ƿeapm. and
on pintja ceald. Spa eac
ƿio ƿunne bƿingð leohte
dazaj. ƿ re mona liht on
niht. þurh þær ilcan Gōðer
mīht. Se ilca ƿorrýrnið
þæræ ƿæ þ heo ne mot
þone ƿeorþcpold oþer-
ƿtæppan þærne eoþhan. earth. But he hath appoint-
Ac he hæfð heora meajice ed its boundaries, that it
ƿra ȝerette. þ hie ne mot may not extend its limits
heore meajice ȝebraðan over the quiet earth.
oþer þa ƿtillan eoþhan.

Mid þam ilcan ȝeþece By the same government
is ȝeþeaht ƿrīþe anlic ȝe- is the like interchange
ƿrænkle þær ƿlodes ƿ þær rected of the flood and the
ebban þa ȝeretener þa he ebb. He permits this ap-
læt ƿtandan þa hƿile he he pointment to stand as long
pile. Ac þonne ær he he as he wills it. But then, if
þ ȝeþealdeþer ƿoplæt ever he should let go the
þara bƿidla. he he þa ȝe- reins of those bridles with

So the Almighty God
has most wisely and perti-
nently established the suc-
cessive changes of all things.
Thus now spring and har-
vest. In spring things grow :
in harvest they become yel-
low. Again, summer and
winter. In summer it is
warm, and in winter cold.
So the sun bringeth light
days, and the moon enlight-
ens the night, through the
same Deity's might. So the
same power admonishes the
þæræ ƿæ that it must not over-
step the threshold of the
ƿtæppan þærne eoþhan. earth. But he hath appoint-
Ac he hæfð heora meajice ed its boundaries, that it
ƿra ȝerette. þ hie ne mot may not extend its limits
heore meajice ȝebraðan over the quiet earth.
oþer þa ƿtillan eoþhan.

Mid þam ilcan ȝeþece By the same government
is ȝeþeaht ƿrīþe anlic ȝe- is the like interchange
ƿrænkle þær ƿlodes ƿ þær rected of the flood and the
ebban þa ȝeretener þa he ebb. He permits this ap-
læt ƿtandan þa hƿile he he pointment to stand as long
pile. Ac þonne ær he he as he wills it. But then, if
þ ȝeþealdeþer ƿoplæt ever he should let go the
þara bƿidla. he he þa ȝe- reins of those bridles with

ſceafra nu mid geþrið- which he has now restrained
lode hæfð. Þ seo ƿiþeŋ- his creations, the contrariety,
ƿeajdneſ. þe pe ær ýmbe of which we have before
þppræcon. ȝif he ða læt spoken, if he were to allow
torlupan. ȝonne ƿoplæ- it to escape, would destroy
tað hi þa ȝibbe þe hi nu the peace that he now main-
healdað. ȝ þinð heora ælc tains. Each of them would
on oþer æfteŋ hir aȝe- contend with the other after
num ƿillan. ȝ ƿoplætað his own will, and lose their
heora ȝerfæðenne. ȝ combination, and destroy all
ƿorðoð ealne þýrne mid- this world, and bring them-
daneaþ. ȝ peorþað him- selves to nothing. The same
ræfje to nauhte. Se ilca God combines people in
God ȝerfæð mid ƿneond- friendship together, and as-
 næðenne folc togædeþe. sociates their families with
ȝ ƿin hirgrípar ȝeramnað purer love. He unites friends
mid clænlicne lufe. He and companions, so that they
ȝegædeþað ƿinð ȝ ȝer- truly retain their peace and
jan þ hie ȝerneoplice attachment. How happy
heora ȝibbe ȝ heora ƿne- would mankind be from this,
ondþæðenne healðaþ. Eala if their minds were as right
þ te ðiȝ moncýn pæne ȝe- and as established, and as
rælig. ȝif heora mod pæne wellordered, as those of other
ƿpa niht. ȝ ƿpa ȝerstæ- creatures are !
lod. ȝ ƿpa ȝeendebýrð.
ƿpa ƿpa þa oþre ȝerceafra
ƿindon:—*Boet.* p. 45 & 46.

17. *On Wisdom.*

Wisdom is re hehþta Wisdom is the highest
craeft. ȝ re hæfð on him virtue, and he hath in him
ƿeoreŋ oþre craeftaȝ four other virtues. One of
þara is an ƿærjciƿe. oþer these is prudence; another,
metzung. þridde is ellen. moderation; the third is
ƿeorþe nihtriȝneſ. Se courage; the fourth is righ-
þiðom ȝedeð hir lufi- teousness. Wisdom maketh

endas pīre. Ȑ peonþe. Ȑ those that love it wise, and
ȝemetþæste. Ȑ ȝeþylðige. worthy, and constant, and
Ȑ nihtþire. Ȑ ælcer ȝodeſ patient, and righteous, and
þeapaſ he ȝeþyllð ȝone Ȑ with every good habit filleth
hine lupað. him that loveth it.

Ȑæt ne magon ȝon þa They cannot do this who
þe ȝone anpealð habbað have the power of this world;
þirre ȝopulðe ne magon nor can they give any virtue
hi nænne cnaeft ȝontifan from their wealth to those
þam þe hine lupað of who love them, if they have
hioja pelan. ȝif hi hine on it not in their nature. From
heopa ȝecyndë nabbað. this it is evident, that the
Be þam ȝiþe ȝreotol ȝ powerful in this world's
þa nican on ȝam ȝopulð- wealth have no appropriate
pelan nabbað nænne ȝun- virtue from it; but their
ðon cnaeft. Ac him bið wealth comes to them from
ȝe pela utane cumen. Ȑ he without, and they can have
ne mæg utane nauht aȝ- nothing from without which
neſ habban.—*Boet.* p. 60. is their own.

18. *The Natural Equality of Mankind**.

Ȑpæt ealle men hæf- What! all men had a like
ðon ȝelicne ȝuman. ȝor- beginning, because they all
þam hi ealle coman of came from one father and
anum ȝædeþ Ȑ of ane one mother. They all are
medeþ. ealle hi beoð ȝit yet born alike. This is no
ȝelice acenneðe. nif ȝ nan wonder; because God alone
yundor. ȝorþam Ȑ an is the father of all creatures.
God ȝiþ ȝædeþ eallpa ȝe- He made them all, and go-
rceæfta. ȝorþam he hi verns all. He gave us the
ealle ȝerceop Ȑ ealha pelt. sun's light, and the moon,
Se ȝelþ þærne ȝunnan and placed all the stars. He
leoht. Ȑ ȝam monan. Ȑ created men on the earth.

* See the substance of this extract in Saxon Poetry, by king Alfred, *Praxis*, 24.

ealle tungla geret. He He has connected together gerceop men on eorhan. the soul and the body by his gegaderode ða raula ȝ power, and made all men ȝone lichoman mid his equally noble in their first þamanpealde. Jealle menn nature.

gerceop emn æhele on ȝærne ȝuman ȝecynde.

Hƿi oƿejmodige ge Why then do ye arrogate ȝonne oƿen oþre men over other men for your birth ƿor eorhium ȝebýðum without works? Now you buton anpeorce. nu ge can find none un noble. But nanne ne mazon metan all are equally noble, if you unæhelne. ac ealle ƿint will think of your first crea emn æðele.. ȝif ge pillas tion and the Creator, and þone ȝuman ȝceaft ȝe afterwards of your own nat ȝencan. ȝ ȝone Scippend. vity. Yet the right nobility ȝ ȝiþhan eopper ȝelcer is in the mind. It is not in acenneðneFFE. Ac þa the flesh, as we said before. ƿyht æhelo bið on þam But every man that is at all mode. næf on þam ȝlærce. subjected to his vices, for ƿpa ƿpa pe æn ȝædon. Ac sakes his Creator and his ælc mon ȝe allunga un first creation, and his nobi deþeodeð bið unþeapum. lity; and thence becomes ȝoplæt his ȝceppend. ȝ more ignoble than if he were his ȝuman ȝceaft. ȝ his not nobly born. æhelo. ȝ ȝonan ƿyrd anæ belad oð þe ƿynd unæ bele:—Boet. p. 67.

19. King Alfred's Philosophical Address to the Deity.

Ѐala Dnyhten. hu mi cel ȝ hu pundeþlic þu how wonderful art thou! eapð. þu þe ealle þine ȝe- Thou! that all thy creatures ȝceafta. ȝerpenlice ȝ eac visible and also invisible ungerpenlice pundeþlic hast wonderfully made, and gerceope ȝ gerceadþrifice wisely dost govern. Thou! heora yelst. ȝu þe tida who the courses of time,

þnam middaneaþðer ȝnu-
man of ȝdone ende ende-
býndlice ȝerettert. ȝpa
þ te hi ægþer ȝe ȝorð
ȝanað. ȝe eftcumaþ. þu
þe ealle ȝa unȝtillan ȝe-
rceaþta to þinum pillan
aȝtýnart. ȝ ȝu ȝelf ȝimle
ȝtillle and unapendedlic
ðuþpunart.

Foþhamþe nan mihtigra
þe nij. ne nan þin ȝelica.
ne þe nan neodðeaþr ne
lænde to ȝýrcanne þ þ ȝu
þoþhterþt ac mid þinum
aȝenum pillan ȝ mid þinum
aȝenum anpealde þu ealle
ðing ȝeþoþhterþt. ȝeah ȝu
heora naner ne beþoþte.

Spîþe punðeplic is þ ȝe-
cýnd þiner ȝodeþ foþham-
þe hit is eall an. ȝu ȝ ȝin
ȝodner. þ god na utoñ cu-
men to þe. ac hit is ȝin
aȝen. ac eall þ pe ȝodeþ
habbaþ on þiþre þoþulde.
þ uj is utoñ cumen. þ is
þnom þe. næfþt þu nanne
andan to nanum þingze.

Foþhamþe nan cþær-
tigra is ȝonne þu. ne nan
þin ȝelica. foþham þu ealle
ȝod mid þiner aner ȝe-
þeahte ȝeþoþhterþt ȝ ȝe-
þoþhterþt. Ne biȝnode þe
nan man. foþham ȝe nan
aȝr þe nær. þana þe auht

from the beginning of the
world to the end, hast esta-
blished in such order, that
from thee they all proceed,
and to thee return. Thou!
that all moving creatures
stirrest to thy will, whilst
thou thyself remainest ever
tranquil and unchangeable.
ðuþpunart.

Hence none exists mightier
than thou art: none like
thee. No necessity has
taught thee to make what
thou hast made; but of thine
own will, and by thine own
power, thou hast created all
things. Yet thou hast no
need of any.

Most wonderful is the na-
ture of thy goodness; for it
is all one, thou and thy
goodness. Good comes not
from without to thee; but
it is thine own, and all that
we have of good in this
world, and that is coming to
us from without, proceeds
from thee. Thou hast no
envy towards any thing.

None therefore is more
skillful than thou art. No
one is like thee; because
thou hast conceived and
made all good from thine
own thought. No man has
given thee a pattern; for
none of these things existed

oððe nauht pophte. Ac before thee, to create any
þu ealle þing gepophtest thing or not. But thou
þpihe gode 1 þpihe fæ-
gene. 1 þu self eapt þ
hehþte god 1 þ fægep-
erte. hast created all things very
good and very fair ; and
thou thyself art the highest
and the fairest good.

Spa rpa þu relf ge-
þohterſt. þu geþoþteſt
þiſne middan geaſd. Ȑ hiſ
pelft rpa rpa. Ȑu pilt. Ȑ
þu relf dælfſt eall god rpa
rpa Ȑu pilt. Ȑ ealle ge-
ſceafta þu geſceope him
geſlice. Ȑ eac on rumum
þingum ungelice. Ȑeah þu
ða ealle geſceafta ane
naman genemde. ealle þu
nemdeſt togaðeſe and
hete populd. Ȑ þeah Ȑone
anne noman Ȑu todæl-
deſt on feopeſ geſceafta.
an þeja iſ eorþe. oðer
pæteſ. þnidde lýſt.
feorþe fýn. ælcum þapa
Ȑu geſetteſt hiſ aȝene
rundeñſtope. Ȑ þeah ælc
iſ riþe oþre genemned. Ȑ
riþumlice gebunden mid
þinum bebode. rpa þ
heora nan oþreſ meaſce
ne oþreſeode. Ȑ re cýle
geþliopode riþ ða hæto. Ȑ
þ pæt riþ Ȑam ðrýgiuſ.
eorþan geſcýnd Ȑ pæteſeſ
iſ ceald. rie eorþ iſ ðrýgiſ
Ȑ ceald. Ȑ þ pæteſ pæt
Ȑ ceald. rie lýſt Ȑonne iſ
genemned þ hio iſ æȝþer

As thou thyself didst conceive, so hast thou made this world ; and thou rulest it as thou dost will ; and thou distributest thyself all good as thou pleasest. Thou hast made all creatures alike, or in some things unlike, but thou hast named them with one name. Thou hast named them collectively, and called them the world. Yet this single name thou hast divided into four elements. One of these is earth ; another, water ; the third, air ; the fourth, fire. To each of these thou hast established his own separate position ; yet each is classed with the other ; and so harmoniously bound by thy commandment, that none of them intrudes on the limits of the other. The cold striveth with the heat, and the wet with the dry. The nature of the earth and water is to be cold. The earth is dry and cold ; the water wet and cold. The air then is called either cold, or wet, or warm ; nor is this

ge ceald. ge pæt. ge peam. a wonder, because it is made
nif hit nan yunduñ. for- in the middle, between the
hamhe hio is gerceapen dry and the cold earth, and
on ham midle betpux the hot fire. The fire is the
ðæne ðrygðan ȝ ðæne uppermost of all this world's
cealdan eonhan. ȝ ham ha- creations.

tan fyne. ȝ fyr is yfe-
mest ofer eallum hirsum
populd gerceartum.

Yundoplic is ȝ þin ge- Wonder-like is thy plan,
þeahc. ȝ þu hæfþt ægþer which thou hast executed,
ge don. ge ða gercearta both that created things
zemæryode betpux him. should have limits between
ge eac zemengde þa ðri- them, and also be inter-
gan eonhan ȝ ða cealdan mingled; the dry and cold
under þam cealdan pæ- earth under the cold and wet
tepe ȝ ȝ pætan. ȝ þæt water, so that the soft and
hnefse ȝ flopende pætep flowing water should have a
hæbbe flosi on þæne floor on the firm earth, be-
færtaneonðan. forþam he cause it cannot of itself stand.
hit ne mæg on him yelcum But the earth preserves it,
zertandan. Ac reo eonhe and absorbs a portion, and by
hit helt and be yrumum thus imbibing it the ground
dæle ypilgð. ȝ forþam is watered till it grows and
yype heo biþ geleht ȝ hio blossoms, and brings forth
ȝneþ ȝ bleþ and pæt- fruits. But if the water did
mar bningþ. forþam ȝif ȝ not thus moisten it, the
pætep hi ne geþpænde. earth would be dried up, and
onne ðrygðe hio. ȝ driven away by the wind like
yurde toðriþen mid ham dust and ashes.
ynde ȝpa ȝpa duſt oððe
axe.

Ne mihte nanpuht lib-
benderðæne eonhan bnu-
can. ne þær pætejer. ne
nauþrum eadigðan for
cile. ȝif þu hi hæt hrege-
ninga piþ fyr ne zemeng-

Nor could any living crea-
ture enjoy the earth, or the
water, or any earthly thing,
for the cold, if thou didst
not a little intermix it with
fire. Wonderful the skill

deſt. *Yundorlīc cƿærte* with which thou hast ordered þu hit hæſt ȝerceapen that the fire should not burn þ þ fýr ne ƿorbaeñn þ the water and the earth. It pæter ȝ ða eorþan. nu hit is now mingled with both. ȝemenged iſ piþ ægþeſ. Nor, again, can the water ne eft þ pæter and ƿeo and the earth entirely extinguish the fire. The water's eþ þ fýr. þær pæter ȝ agnū cýþ iſ on eorþan. ȝ and also in the air, and again eac on lýrte. ȝ eft burfan above the sky: but the fire's þam ƿodoſte. Ac ȝær own place is over all the vi- fýr ȝ agen ȝtede iſ oþer sible creatures of the world; eallum ƿoruld ȝerceaſt- and though it is mingled um ȝerpenlicum. ȝ þeah with all the elements, yet it hit iſ ȝemenged piþ ealle cannot entirely overcome ȝerceaſta. ȝ ȝeah ne mæg any of them; because it has nane þapa ȝerceaſta eal- not the leave of the All- lunga ƿicuman. ƿorþam- mighty. þe hit næþ leaſe ȝær ȝelmichtigan.

Sio eorþe ȝonne iſ he- The earth, then, is heavier riȝne ȝ ȝiccƿe þonne oþra and thicker than the other ȝerceaſta. ƿorþam hio iſ elements, because it is lower niðor ȝonne ænig oþru than any other, except the ȝerceaſt buton þam ƿo- sky. Hence the sky is every done. ƿorþam ȝe ƿodoþ day on its exterior; yet it hine hæſþ ælce dæz utane no where. more approaches ȝeah he hine napeþ ne ge- it, but in every place it is nealæce. on ælceþe ȝtore equally nigh both above and he iſ hine emn neah. ȝe below. ƿfan. ȝe neoþon.

ȝelc ȝapa ȝerceaſta. Each of the elements that þe ȝe ȝerfýrn ær ȝmbe we formerly spoke about has ȝppæcon. hæſþ hig ȝagenne its own station apart; and eajd on rundron. ȝ ȝeah though each is mingled with iſ ȝelc piþ oþer ȝemenged. the other, so that none of ƿorþamþe nan ȝapa ȝe- them can exist without the ȝreafsta ne mæg bion bu- other, yet they are not per-

ton oþerne. Ðeah hio un- ceptible within the rest. ȝpeotol ȝie on Ðæne Thus water and earth are oþerne. ȝpa ȝpa nu pæter very difficult to be seen, or ȝf ȝeorþe ȝint ȝriþe ean- to be comprehended by un- ȝroþe to ȝeconne oððe to wise men, in fire, and yet ongïtonne dýrgum mon- they are therewith commin- num on ȝýne. ȝ ȝpa þeah gled. So is also the fire in hi ȝint þær piþ ȝemengðe. stones and water very diffi- ȝpa ȝf eac þær ȝýn on þam cult to be perceived; but it ȝtanum ȝ on þam pæterne. is there.
 ȝriþe eanþorþ hape. ac hit
 ȝf Ðeah ȝapa.

Ðu ȝebunde þ ȝýn mid
 ȝriþe unabindendlicum
 þacentum þ hit ne mæg
 cuman to hiȝ agenum
 eanðe. ȝf to þam mærtan
 ȝýne ðe oþer ȝf ȝf. ȝylær
 hit ȝoplæte þa eonþan. ȝ
 ealle oþre ȝerceafta a-
 ȝpindað ȝor unȝemethi-
 cum cýle. ȝif hit eallunga
 ȝfrom ȝepite.

Ðu ȝerþaboladef eon-
 þan ȝriþe pundoplice ȝ
 ȝæftlice þ hio ne helt on
 nane healfe. ne on nanum
 eonþlic þinge ne ȝtent. ne
 nanpuht eonþlicer hi ne
 healt. þ hio ne ȝige. ȝ nif
 híje ȝonne eþre to feal-
 lanne of ȝonne ȝonne downwards than upwards.
 up.

Ðu eac þa ȝniþealðan
 ȝapla on ȝerþærnum limum
 ȝtýneft. ȝpa þ þærne ȝaple
 ȝylærne ne býþ on ȝam

Thou bindest fire with
 very indissoluble chains, that
 it may not go to its own sta-
 tion, which is the mightiest
 fire that exists above us; lest
 it should abandon the earth,
 and all other creatures should
 be destroyed from extreme
 cold, in case it should wholly
 depart.

Thou hast most wonder-
 fully and firmly established
 the earth, so that it halts on
 no side, and stands on no
 earthly thing; but all earth-
 like things it holds, that they
 cannot leave it. Nor is it
 easier to them to fall off
 downwards than upwards.

Thou also stirrest the
 threefold soul in accordant
 ȝtýneft. ȝpa þ þærne ȝaple
 limbs, so that there is no
 ȝylærne ne býþ on ȝam less of that soul in the least

hæftan fingerne. Ðe on eal- finger than in all the body.
 lum þam lichoman. ðor 3i By this I know that the soul
 ic cræf þ 3io rafur næne is threefold, because philoso-
 þniſealð. 3or þam þe uþ- phers say that it hath three
 pitan recgaþ 3 hio hæbbe natures. One of these na-
 ðhio gecynd. an 3ara ge- tures is, that it desires; an-
 cýnda 3f 3 heo biþ pilni- other, that it becomes angry;
 gende. ofer 3 hio biþ iþ- the third, that it is rational.
 riende. hñidde hæt hio biþ Two of these natures ani-
 geſceadþir. tpa 3ara ge- mals possess the same as
 cýndu habbaþ netenu. 3pa men: one is desire, the other
 rame 3pa men. ofer 3ara is anger. But man alone
 3f pilnunz. ofer 3f iþrunz. has reason, no other crea-
 ac je mon ana hæfþ ge- ture has it. Hence he hath
 ſceadþir neſſe. nalleſ nan excelled all earthly creatures
 oðru geſceaf. 3or þi he in thought and understand-
 hæfþ oferhungen ealle 3a ing; because reason shall
 eorþlican geſceaftra mid govern both desire and wrath.
 geþeahæf 3 mid andgite. It is the distinguishing virtue
 3or þam reo geſceadþir neſſe of the soul.
 geal pealðan ægþer 3e
 3æne pilnunga ge þær
 ýppær. 3or þam hio 3f 3yn-
 deſſlic cræf 3æne 3aple.

Spa þu geſceope þa
 3aple 3 hio 3ceolde ealne
 peg hƿeajfian on hine
 relfne. 3pa 3pa eall þer
 nodor hƿeajf. oððe 3pa
 3pa hƿeol onhƿeajf. 3mea-
 gende ýmb hine 3ceop-
 pend. oððe ýmb hi relf. 3
 geſceaftra. 3onne hio above herself; when she
 þonne ýmb hine 3cip-
 pend 3meaþ. 3onne bið she is within herself; and
 hio ofer hine relfne. Ac she becomes below herself

Thou hast so made the
 soul, that she should always
 revolve upon herself, as all
 this sky turneth, or as a wheel
 rolls round, inquiring about
 her Creator or herself, or
 about the creatures of the
 earth. When she inquireth
 oððe ýmb 3ar eorþlican about her Creator, she rises
 geſceaftra. 3onne hio above herself; when she
 þonne ýmb hine 3cip-
 pend 3meaþ. 3onne bið she is within herself; and
 hio ofer hine relfne. Ac she becomes below herself

þonne hio ȳmbe hi ȳlfę when she loves earthly things,
 ȳmeað. Ȫonne bið hio on and wonders at them.
 hio ȳlfę. And under
 hio ȳlfę hio bið Ȫonne.
 Ȫonne heo lufaþ þar eorþ-
 lican ȳing. Ȫ ðaþa pun-
 ðraþ.

þpæt þu Dnihten ȳ-
 geare þam ȳaplum eard on
 hiofonum. Ȫ him þær
 ȳift peorþlice ȳifa. ael-
 cepe be hio ȳeeapnunge.
 Ȫ ȳedest þ he ȳcnaþ ȳriþe
 beophte. Ȫ Ȫeah ȳriþe
 miſtlice biþtu. ȳume
 beophtor. ȳume unbýr-
 ton. ȳpa ȳpa ȳteorþan.
 ȳelc be hio ȳeeapnunga.

þpæt þu Dnihten ge-
 ȳædeþart Ȫa hiofonlicon
 ȳapla Ȫa eorþlican licho-
 man. Ȫ hi on Ȫiſſe populde
 ȳemengest ȳpa ȳpa hi
 ȳnom Ȫe hider comon.
 ȳpa hi eac to Ȫe hionan
 ȳundiþ. Ȫu ȳldeþt þar
 eorþan mid miſtlicum
 cýnpenum netena. Ȫ hi
 ȳiþban aþeope miſtlicum
 ræde ȳreopa Ȫ ȳrta.

Foþgif nu Dnihten
 upum modum þ hi moton
 to þe aþtigan þuþh Ȫar
 eapþoþu Ȫiſſe populde. Ȫ
 of Ȫiſſum biþegum to þe
 cuman. Ȫ openum eagum
 uper moder pe moten ge-
 reon Ȫone æþelan æpelm

Thou, O Lord! wilt grant
 the soul a dwelling in the
 heavens, and wilt endow it
 there with worthy gifts, to
 every one according to their
 deserts. Thou wilt make it
 to shine very bright, and yet
 with brightness very various;
 some more splendidly, some
 less bright, as the stars are,
 each according to his earning.

Thou, O Lord! gatherest
 the heaven-like souls, and
 the earth-like bodies; and
 thou minglest them in this
 world, so that they come hi-
 ther from thee, and to thee
 again from hence aspire.
 Thou hast filled the earth
 with animals of various kinds,
 and then sowed it with dif-
 ferent seeds of trees and
 herbs.

Grant now, O Lord! to our
 minds that they may ascend
 to thee from the difficulties
 of this world; that from the
 occupations here, they may
 come to thee. With the
 opened eyes of our mind may
 we behold the noble fountain

ealra goda. þ eart Ðu: of all good! Thou art this. Forþig us donne hale Give us, then, a healthy sight eagan ure moder. þ pe to our understanding, that hi þonne moton aþaþt- we may fasten it upon thee. nian on he. ȝ todriþ þone Drive away this mist that miþt þe nu hangaþ be- now hangs before our mental þoþan ure moder eagan. vision, and enlighten our ȝ onliht þa eagan mid ȝi- eyes with thy light: for num leohte. ȝ þu eapt reo soft rest of the just. Thou art the leohter. ȝ þu eapt reo soft rest of the just. Thou reftest næst ȝoþaþtþa. causest them to see thee. and þu gedest þ hi he ge- Thou art the beginning of reoþ. þu eapt ealra ȝinga all things, and their end. ȝnuma ȝ ende. Ðu bniþt Thou supportest all things ealle ȝing buton ȝerpince. without fatigue. Thou art Ðu eapt ægþer ȝe pez. ȝe the path and the leader, and ladþeop. ȝe río ȝtop he re the place to which the path pez to ligþ. he ealle men conducts us. All men tend to ȝundiþ:—*Alfr. Boet.* to thee.

p. 77—80.

20. *An Exhortation to seek for Felicity by Communion with God**.

þel la men pel. aælc þapa Well! O men! Well: þe ȝneo rie ȝundige to every one of you that be free, ȝam goode. ȝ to ȝam ge- tend to this good, and to this ȝaelþum. ȝ re he nu gehæft felicity: and he that is now rie mid ȝære unnyttan in bondage with the fruitless luþe ȝirre middan ȝeaþd- love of this world, let him er. rece him ȝneodom hu seek liberty, that he may he mæge becuman to þam come to this felicity. For ȝerælþum. ȝoþam þiȝ this is the only rest of all río an næst eallra ure our labours. This is the

* The substance of this is written in metre by king Alfred. See *Praxis*, extract 25.

gerpinca. r̄io an h̄yb b̄yb only port always calm after
 rimle r̄m̄ltu æftej eal- the storms and billows of
 lum. ðam ȳrtum ȳ ðam our toils. This the only
 ȳbum ujra gerpinca. ȳr station of our peace ; the
 reo an fñid̄st̄or ȳ r̄io an only comforter of grief after
 fñorej eñminga æftej all the sorrows of the pre-
 ðam eñmðum h̄ijrej and- sent life.
 peardan l̄fey.

Ac ȳa ḡyl̄denan r̄tanar. The golden stones and
 ȳ ȳa reol̄pnenan. ȳ ælcej the silvery ones, and jewels
 cýnnerj gímmar. ȳ eall ȳer of all kinds, and all the riches
 andpearða pela. ne on- before us, will not enlighten
 lihtaþ h̄i nauht ȳær moder the eyes of the mind, nor
 eagan ne heora r̄ceap- improve their acuteness to
 nejjre nauht ȳebetaþ to perceive the appearance of
 ðæne r̄ceapunga ðæne the true felicity. They rather
 roþan gerælþe. ac get r̄pri- blind the mind's eyes than
 þor heablendaþ ȳær moder make them sharper, because
 eagan. ðonne h̄i h̄i aþcij- all things that please here,
 pan. ȳorþam ealle ȳa h̄ing in this present life, are earth-
 ðe hej liciaþ on h̄ijum ly ; because they are flying.
 andpearðum l̄fe. r̄int But the admirable brightness
 eorþlice. ȳor ðy h̄i r̄int that brightens all things and
 gleonde. Ac r̄io pundor- governs all, will not destroy
 lice beoþtner. ðe ealle the soul, but will enlighten
 ðing ȳebiþt ȳ eallum it. If, then, any man could
 pelt. nýle ȳ ȳa r̄apla ȳor- perceive the splendour of the
 peorþan. ac pile h̄i on- heavenly light with the pure
 lihtan. Líf ðonne h̄eþc eyes of his mind, he would
 mon mæze gerion ða then say that the radiance
 biþtu ȳær heoþenlican of the shining of the sun is
 leoþtej mid hluttjum ea- not superior to this—is
 gum h̄ij moder. ðonne not to be compared to the
 pile he cþeþan ȳ r̄io everlasting brightness of
 beoþtner ȳærne r̄unnan God."

rciman r̄ie ȳær ær nej to
 metanne r̄ib ȳa ecan
 biþtu Lioðer:—Alfred's
 Boet. p. 87.

21. *The Effect of Vices on the Characters of Men.*

Ac ȝra ȝra manna godneſſ hi aheſþ ofeſ þa men raiseth them above hummenniſcan ȝecýnd. to man nature, to the (height) þam þ hi beoþ Erodar ge- that they may be called Gods; nemneðe. ȝra eac hiopa so also their evilness converts ȝfelneſ apýþþþ hi undeſ þa menniſcan ȝecýnd. to them into something below þam þ hi bioþ ȝfele geha- human nature, to the degree tene. that they may be named devils.

Ðæt pe cƿeþaþ ƿie nauht. Forþam ȝif þu ȝra geplætne mon metþt þ. he biþ aheƿfed ƿrom godø to ȝfele. ne miht þu hine na mid rihte nemnan man. ac neat. ȝealt þu hine on hƿilcum men ongiþt. þ he biþ gitſeƿe ȝ neaƿeƿe. ne ȝcealt þu hine na hatan man. ac pulþ. And þone neþan he biþ ȝeoƿtome. þu ȝcealt hatan hund. And the false, crafty one, a nallaþ mann. And þone leaðan lȳtegan. þu ȝcealt hatan fox. nær mann. And ȝone unȝemetlice modeðan ȝ upfriende. ȝe to micel ne andan hæfþ. ȝu ȝcealt hatan leo. nær mann. And þone ƿaenan. he ably fearful person, who biþ to ȝlap. ȝu ȝcealt hatan aþra ma þonne man. And thou mayest call a hare, rather þone unȝemetlice eajgan. þe him ondþær man. he þurh. þu miht hatan haja. ma ȝonne man.

This we say should not be so: for if thou findest a man so corrupted, as that he be warped wholly from good to evil, thou canst not with right name him a man, but a beast. If thou perceivest of any man that he be covetous, and a plunderer, thou shalt not call him a man, but a wolf. And the fierce person that is restless, thou shalt call a hound, not a man. And the false, crafty one, a fox. He that is extremely moody, and enraged, and hath too great fury, thou shalt call a lion, not a man. The slothful that is too slow, thou shalt term an ass more than a man. The unseasonable person, who ably fearful person, who dreads more than he needs, rather than man.

And þam ungejtaþ þe- Thou mayest say of the
gan and þam hælgan. þu inconstant and light-minded,
mūht recggan þi biþ pinde that they are more like the
gelicra oððe unſtillum winds or the unquiet fowls,
ſuzelum. Þonne gemit- than steady men. And if thou
ſæſtum monnum. And perceivest one that pursues
þam he ðu ongītþ þe liþ the lusts of his body, he is
on hiſ lichaſan lufſtum. þ most like fat swine, who al-
he bið anlicoſt ſettum ways desire to lay down in
ſpīnum. þe ſimle pillnaþ foul soils, and will not wash
lięgan on fulum ſolum. themselves in clear waters;
and hi nyllaþ aſpýlīgan on or if they should, by a rare
hluttſum pæteſum. Ac chance, be ſwimming in
þeah hi ſeldum hponne them, they throw themselves
berpemde peorþon. Þonne again on their mire and wal-
ſleaþ he eft on þa ſolu low therein.
and bepealpiaþ þær on.

—Alfr. Boet. p. 113 & 114.

22. *On the Will.*

IC polðe ðe acſian hƿæ- “I would ask thee, whether
þen pe ænigne ƿnýdom we have any freedom or any
habban oððe ænigne an- power, what we should do,
pealð hƿæt pe don. hƿæt or what we should not do;
pe ne ne don. ðe ƿio god- or does the divine preordi-
cunde ſoƿetiohhung ƿþe nation or fate compel us to
ƿio ƿýnd us neðe to þam that which we wish?”
þe pe pillen.

Ða cræþ he. ƿe habbaþ Then said he, “We have
mæclne anpealð. nif nan much power. There is no
gerceadþiſ gerceafþ ƿ rational creature which has
næbbe ƿneðoom. ƿe he not freedom. He that hath
gerceadþiſneſſe hæfþ. ƿe reason may judge and dis-
mæz deman ƿ toſceadan criminat what he should

hpæt he pilian rceal ȝ will, and what he should hpæt he onycunian rceal. shun ; and every man hath ȝ ælc mon hæpj ȝone this freedom, that he knows rnydom. þ he pat hpæt he nele. and he pile hpæt he nele. and what he should not will. All ȝeah habbað ealle ge-rceadþiȝe ge-licne rnydom. Englaȝ judgements, and good will; habbaþ nihte domaȝ ȝ godne pillan. ȝ eall hpæt hi pillniaþ hi begitaþ rpiȝe eaþe. rorþæm þe hi naner poȝer ne pillniaþ. Niȝ nan ge-ȝeaft þe hæbbe rnydom ȝ ge-ȝeaadþiȝe buton englum ȝ mannum. Da men habbaþ rymle rnydom. þy manan þe hi heopa mod neaȝ god-cundum ȝingum lætaþ. ȝ habbaþ ȝær þy lærran rnydom. þe hi heopa modeȝ pillan neaȝ ȝirþe poȝuld aȝe lætaþ. Nabbaþ hi nænne rnydom ȝonne hi hioȝa aȝnum pil-lum hi rylfe unþeapum undeȝheodaþ. ac rona rpa hi heopa mod aȝendaþ rnom gode. rpa reorþaþ he ablende mid unriȝ-dome.

Cpæh ic. Sum tima hæpj rpiȝe gednefeð. Da cpæh he. Hæt iȝ re. Da cpæh ic. Hit iȝ þ þu regiȝt þ

I said, "I am sometimes very much disturbed." Quoth he, "At what?" I answered, "It is at this which thou God rylle aȝlcum rnydom sayest, that God gives to rpa god to donne. rpa every one freedom to do evil

ýfel. ȝræþer he pille. and as well as good, whichsoever þu regyt eac þ Ȅrod pite he will; and thou sayest also, ælc þing ærger hit ge-pýnþe. Ȑ þu regyt eac þ nan ȝing pýnþe bute hit Ȅrod pille oððe geþafizige. Ȑ Ȑu regyt þ hit ȝcýle eall ȝajan ȝpa getiohhod habbe. Nu pundrie ic þær hƿy hí geþafizige þ þa ýfelan men habban þone ȝnýðom þ hí mazon don ȝpa god ȝpa ýfel ȝræþer ȝpa hí pillan. ȝonne he ær pat þ hí ýfel don pillaþ.

Then quothe he, “ I may very easily answer thee this remark. How would it now look to you, if there were any very powerful king, and he had no freemen in all his kingdom, but that all were slaves ? ”

Da cpæþ he. Ic þe mæg ȝrþe eaþe geandþýðan þær ȝpelleþ. Nu polðe he nu locian ȝif hƿylc ȝrþe rice cýning pæne Ȑ næfðe nænne ȝnýne mon on eallon híþ rice. ac pænon ealle þeope.

Da cpæþ ic. Ne þuhte hit me nauht ƿihtlic. ne eac geþiþenlic. ȝif him ȝceoldan þeope men þenigan.

Da cpæþ he. Ȑpæt pæne unȝecýndligr. ȝif Ȅrod næfðe on eallum híþ rice nane ȝnýze ȝceaþt under híþ anþealde. ȝorþæm he geþceop ȝpa geþceaðþýjan geþceaþta ȝnþo. enzlar Ȑ men. þam he geaþ micle ȝif ȝneodomer. þ hí moþ-

Then said I, “ It would not seem to me right, nor also reasonable, if servile men only should attend upon him.”

Then quothe he, “ What would be more unnatural, than if God in all his kingdom had no free creatures under his power? Therefore he made two rational creatures free; angels and men. He gave them the great gift of freedom. Hence they could do

ton don rpa god rpa yfel evil as well as good, whichsoever he gave them he ever they would. He gave this yælde rpihe færte gife i very fixed gift, and a very fixed rpihe færte æ mid hæne law with that gift, to every gife ælcum menn of his man unto this end. The freeende. Þ is re fnydom. þæt dom is, that man may do te mon mot don þ he wile. what he will: and the law and þ is rlo æ þ gilt ælcum men be his ȝepynhtum aegheen ge on ȝiffe works, either in this world populde ge on hæne to- or in the future one; good peardan rpa god rpa yfel or evil, whichsoever he doeth. rpiheen he deþ. Men may obtain through men ma- gan begitan hƿuh þone this freedom whatsoever they fnydom rpa hƿæt rpa he will; but they cannot escape pillah. buton deah hi ne death, though they may by magon ƿorcyrran æc hi good conduct hinder it, so hine magon mid godum that it shall come later. In- peorcum gelettan þ he deed they may defer it to old þy laton cymþ. ge ƿurhium age, if they don't want good of opelde hi hine hƿilum will for good works."

lettah gur mon to godum
þeorce ne onhagie habbe
godne pillan.—*Alfr. Boet.*
p. 140—142.

23. *Cædmon's Poetical Paraphrase on that Part of Genesis which relates to the Fall of the Angels.*
Written before A.D. 680*.

Ur is niht micel †. To us it is much right
ðæt pe nodega peajd. That we the heavens' Ruler,

* See Turner's *History of the Anglo-Saxons*, 8vo, 1820, vol. iii. p. 302 and 355; and this Grammar, in Prosody, p. 231, note ²².

† The general division of lines is here followed, as denoted by the punctuation in the edition of Cædmon published by Junius in 1655. The letters of alliteration will be easily discovered by the rules given in Prosody.

þeƿeda pulðor Ening.
 þorðum heƿigen.
 modum lufren.:
 He iſ mægna ƿped.
 heafod ealna heah ge-
 Frea ælmjhtig.: [rcearta.
 Nær him ƿnuma æfne.
 on ȝerorden.
 ne nu ende cýmb.
 ecean Dnihtneſ.
 ac he bið á nice.
 ofer heopen ƿtolar.
 heagum ȝrýmmum.
 ȝoðfæſt ȝ ƿrið ƿerom.
 ƿegl-boymar heold.:
 þa pænon ȝerette.
 ƿide ȝ ƿide.
 þurh ȝepealð Goðer.
 pulðor beaþnum.
 ȝarfa ƿeandum.:
 Hæfdon gleam ȝ ƿream.
 and heora oþðþuman.
 enzla ȝneatær.
 beorhte bliſſe.
 pær heora blæd micel.
 þeƿnað ȝrýmpæſte.
 þeoden heƿedon.
 rægdon lurtum lop.
 heora hif ȝpean. [um.
 demdon dnihteneſ duȝeb-
 pænon ƿriðe ȝerælize.
 ȝýnna ne cuþon.
 ȝiþena ȝremman.
 ac hie on ƿriðe liþdon.
 ece mid heora alðor.
 elleſ ne onȝunnon.
 næfan on ƿodejum.
 nýmþe niht ȝ ȝoð.

The hosts' glorious King,
 With words should praise,
 With minds should love.
 He is in power abundant,
 High head of all creatures,
 Almighty Lord ! [ginning
 There was not to him ever be-
 Nor origin made ;
 Nor now end cometh
 Of the eternal Lord ! [ful
 But he will be always power-
 Over heaven's seats
 In high majesty. [ous,
 Truth-fast and very strenu-
 Ruler of the bosoms of the
 Then were they set [sky!
 Wide and ample,
 Through God's power,
 For the children of glory,
 For the guardians of spirits:
 They had joy and splendour,
 And their beginning-origin,
 The hosts of angels ;
 Bright bliss
 Was their great fruit.
 The illustrious ministers
 Praised the King :
 They said willingly praise
 To their life-Lord ; [virtues,
 They obeyed domination with
 They were very happy ;
 Sins they knew not,
 Nor to frame crimes :
 But they in peace lived
 With their Eternal Elder.
 Otherwise they began not
 To rear in the sky,
 Except right and truth,

ær ȝon engla peajd.
 ȝor ofejhýgde.
 dæl on gedþilde.
 noldon ȝneogan leng.
 heora ȝelþna næd.
 ac hie of ȝiblufan.
 Lodej ahƿurfon.:
 Hæfðon ȝielp micel.
 ȝæt hie pið Dnihtne.
 dælan meahton.
 pulðor-færtan pi.
 ƿejodej ȝnýmme
 ȝið ȝ ȝegl-torht.
 him ȝær ȝan ȝelamp.
 æfjrt ȝ ofejhýgð.
 ȝ ȝær engles mod.
 þe ȝone unjæd.
 ongan æfjrt ȝnemman.
 ƿefan ȝ ƿeccean
 þa he ƿorðe cræð.
 niþer ofþýnþed.
 ȝat he on nojð dæle.
 ham ȝ heahjetl.
 heofena nicej.
 aȝan polde.:
 þa peajd ȝnje Lodej.
 ȝ ȝam ƿejode ƿrað.
 þe he ær ƿuȝðode
 plite ȝ pulðre.
 Sceop þam ƿeþlogan
 ȝnæclicne ham.
 peonc to leane.
 helle heaþar.
 heaþde niðar.
 heht ȝ ƿice-huȝ.
 ȝnæcna bidañ.
 ȝeop ȝneamalear.
 Dnihten uje.

Before the angels' Ruler,
 For pride
 Divided them in error.
 They would not prolong
 Council for themselves !
 But they from self-love
 Throw off God's.
 They had much pride
 That they against the Lord
 Would divide
 The glorious place,
 The majesty of their hosts,
 The wide and bright sky.
 To him there grief happened,
 Envy and pride ;
 To that angel's mind
 That this ill counsel
 Began first to frame,
 To weave and wake.
 Then he words said,
 Darkened with iniquity,
 That he in the north part
 A home and high seat
 Of heaven's kingdom
 Would possess.
 Then was God angry,
 And with the host wroth
 That he before esteemed
 Illustrious and glorious.
 He made for those perfidious
 An exiled home,
 A work of retribution,
 Hell's groans
 And hard hatreds.
 Our Lord [house
 Commanded the punishment
 For the exiles to abide,
 Deep, joyless,

gærtæ pearday:·
 þa he hit geape pîte.
 rynnihete bêreald.
 rurle geinnod.
 geond folen fýre.
 and fæncyle.
 nece ȝ peade lege.
 heht þa geond.
 þat nædleage hof.
 peaxan pîte hƿogan :·

þærðon hie proht geteme. They had provoked accusa-
 grumme pîð God gerom- Grim against God collected
 nod:·

him þær grum lean becom. To them was grim retribu-
 tion come.

cpædon þ heo nice.
 neðe mode.
 agan poldan.
 and ȝpa eaðe meahtan :·
 him reo pen geleah.
 riððan ȝaldend hir.
 heofona heah. Lining.
 honda ænærðe.
 hehþte pîð þam hefge.
 ne mihton hýgeleage.
 mæne pîð metode.
 mægyn bryttigan.
 ac him re mæna mod ge-
 bælc ȝorbiȝde:· [cpæfde.
 þa he gebolgen peajð.
 berloh ȝyn ȝceahjan.
 ȝigone ȝ gepealde.
 dome ȝ duȝeðe.
 and ȝneame benam.
 hir feond ȝpiðo.
 and geþean ealle.

The rulers of spirits.
 When he it ready knew
 With perpetual night foul,
 Sulphur including,
 Over it full fire
 And extensive cold,
 With smoke and red flame,
 He commanded them over
 The mansion, void of council,
 To increase the terror pu-
 nishment. [tion ;

They said that the kingdom
 With fierce mind
 They would possess,
 And so easily might.
 Them the hope deceived,
 After the Governor
 The heaven's high King,
 His hands uprear'd
 Highest against the crowd;
 Nor might the void of mind,
 Vile against their Maker,
 Enjoy might. [parted,
 Their loftiness of mind de-
 Their pride was diminished.
 Then was he angry;
 He struck his enemies
 With victory and power,
 With judgment and virtue,
 And took away joy;
 Peace from his enemies,
 And all pleasure :

tophte tige.
 and hif toph geppæc.
 on geracum yriðe.
 yelfer mihtum.
 yþengum ytiepe.
 hæfde yþynne mod.
 geþnemed grýmme.
 grap on rraðe.
 ráum folnum.
 y him on þeðm geþnæc.
 yn on mode.
 eðele beþcynede.
 hif yriðenþreacan.
 pulðor gerþealðum.
 Sceop ha y scýnede
 Scýppend uje.
 oþephidig cýn.
 engla of heoðnum.
 pæn leaſ rærð.
 Ȥaldend rende.
 laðpendne hepe.
 on langne yð.
 geomne gartar.
 pær him gýlp rorð.
 beot rorþorþen.
 and rorþiged hrým.
 plite geþemmed.
 heo on rraðe yððan.
 reomodon rpeante.
 yðe ne þorþton.
 hluðe hliðhan.
 ac heo hell tþezum.
 rorþe punodon.
 and pean curðon.
 yði y rorþe.
 rurþ hrópedon.
 þýrþum beþehte.

Illustrious Lord !
 And his anger wreaked.
 On the enemies greatly,
 In their own power
 Deprived of strength.
 He had a stern mind ;
 Grimly provoked ;
 He seized in his wrath
 On the limbs of his enemies,
 And them in pieces broke,
 Wrathful in mind :
 He deprived of honour
 His adversaries,
 From the stations of glory.
 He made and cut off,
 Our Creator !
 The proud race
 Of angels from heaven ;
 The faithless host.
 The Governor sent
 The hated army
 On a long journey,
 With sorrowful spirits.
 To them was glory lost,
 Their threats broken,
 Their majesty curtailed,
 Stained in splendour :
 They in exile afterwards
 Pressed on their black
 Way, they needed not
 Loud to laugh ;
 But they in hell's torments
 Weary remained,
 And knew woe,
 Sad and sorry :
 They endured sulphur,
 Covered with darkness,

þeapl æfteſſlean.
þær þe heo ongunnon.
þið Lode pinnan.

Cædmon. p. 1 & 2.

A heavy recompense,
Because they had begun
To fight against God.

24. *On the Natural Equality of Mankind**.

Ðæt eoþþapan.
ealle hæþben.
fold buende.
þnuman ȝelicne.
hi of anum ȝræm.
ealle comon.
þeƿe ȝ pife.
on ƿoruld innan.
and hi eac nu ȝet.
ealle ȝelice.
on ƿoruld cumaþ.
þlance ȝ heane.
Nýr þ nan ƿundor.
ƿorþæm pitan ealle.
Ðæt an Lrod ȝf.
ealha ȝerceaþta.
Frea moncynnær.
Fæder ȝ Scippend.
ȝe þærne runnan leoht.
ȝeleþ of heofonum.
monan ȝ þýr.
mærum ȝteorþum.
ȝe ȝercep.
men on eoþhan.
and ȝeramnade.
ȝaple to hice.
ætþnuman æneſt.

The citizens of earth,
Inhabitants of the ground,
All had
One like beginning.
They of two only
All came ;
Men and wōinen,
Within the world.
And they also now yet
All alike
Come into the world,
The splendid and the lowly.
This is no wonder,
Because all know
That there is one God
Of all creatures ;
Lord of mankind :
The Father and the Creator ;
Who the sun's light
Giveth from the heavens ;
The moon, and this
Of the greater stars.
He made
Men on the earth ;
And united
The soul to the body.
At the first beginning

* This agrees in substance with the prose ; see *Praxis*, Ext. 18. p. 299.

þolc undēr polcnum.
emn æþele geþceop.
æþhpilcne mon :-

þry ge þonne æfne.
oþer oþre men.
oþermodigēn.
buton andþeoþce.
nu ge unæþelne.
ænig ne metaþ:-
þry ge eor ƿor æþelum.
up ahebben nu:-
On þæm mode biþ.
monna æþpilcum.
ða riht æþelo.
ðe ic þe neccce ymb.
naler on þæm ƿlærce.
fold buendpa:-
Ac nu æþhpilc mon.
ðe mid ealle biþ.
hij unþeapum.
undēr-þieded.
he ƿorlæt æneſt.
liþer ƿnumyceaſt.
and hij agene.
æþelo ƿra relfe.
and eac þone Fæden.
þe hine æt ƿnuman ge-
ƿorþæm hine. [þceop.
anæþelaþ.
ælmichtig God.
ðæt he unæþele.
á ƿorþ þanan ƿyñþ.
on peopulde.
to pulðne ne cýmþ:-
Alfr. Boet. p. 171 & 172.

The folk under the skies
He made equally noble
Every sort of men.

Why then do ye ever
Over other men
Thus arrogate
Without cause ?
Now you do not find
Any not noble.
Why do ye for nobility
Now exalt yourselves ?
In the mind
Of every man
Is the true nobility [of;
That I have spoken to thee
Not in the flesh
Of the inhabitants of earth.
But yet every man
That is by all
His vices
Brought into subjection,
First abandons
His origin of life,
And his own
Nobility from himself ;
And also the Father
Who him at the beginning
Therefore him [made.
The almighty God
Will unnable ;
That he noble no more
Thenceforth might be
In the world,
Nor come to glory.

25. *An Exhortation to seek for Felicity by Communion with God*.*

Þel la monna beaþn.
 geond middan geaþd.
 ƿniora æghpilc.
 ƿundie to þæm.
 ecum ȝode.
 ðe pe ýmb ȝppnecaþ.
 and to þæm ȝerælþum.
 ðe pe ȝecgaþ ýmb.
 Se þe þonne nu rie.
 neanpe gehefted.
 mid ȝiſſer mæjan.
 middan geaþdeſ.
 unnyttre luþe.
 ȝece him eft hƿæþe.
 fulne ƿniðom.
 ðæt he ȝoþ cume.
 to þæm ȝerælþum.
 ȝaula nædeſ.
 ȝorþæm þiſ ȝio an neſt.
 eallja ȝerpinca.
 hýhtlicu hýþ.
 heaum ceolum.
 modeſ uſſer.
 meñe ȝmýlta piſ.
 ðæt iſ ȝio an hýþ.
 ðe æſteþ biþ.
 æſteþ þam ýþum.
 uþa ȝerpinca.
 ýþta ȝehpelcne.
 ealnig ȝmýlte.
 ðæt iſ ȝio ȝniþtop.
 and ȝio ȝrofro an.
 eallja ýþminga.

O children of men,
 Over the world !
 Every one of the free !
 Try for that
 Eternal good
 That we have spoken of,
 And for those riches
 That we have mentioned.
 He that then now is
 Narrowly bound
 With the
 Useless love
 Of this large world,
 Let him seek speedily
 Full freedom,
 That he may advance
 To the riches
 Of the soul's wisdom.
 Because this is the only rest
 Of all labours;
 A desirable port
 To high ships ;
 Of our mind
 The great and mild abode :
 This is the only port
 That will last for ever ;
 After the waves
 Of our troubles,
 Of every storm,
 Always mild.
 This is the place of peace,
 And the only comforter
 Of all distresses,

* This is founded on the prose contained in the *Praxis*, extract 20.

æftær þíðrum.
 peoruld geþincum.
 Þær is rýnrum rtop.
 æftær þíðrum ýðmþum.
 to aðanne.
 Ac ic georne pat.
 Þær te gýlden maðm.
 rýlofpen rinc.
 rtan reaþo gímma.
 nan miðdengeaðær pela.
 modeþ eagan.
 æfre ne onlýhtaþ auht.
 ne ȝebetaþ.
 hiðra rceapneſſe.
 to þærne rceapunga.
 roþra gerælþa.
 ac hi ȝriþor ȝet.
 monna gehpelcer.
 modeþ eagan.
 ablendaþ on bþeoſtum.
 Þonne hi hi.
 beorhtan ȝedon.
 Forhæm ægþrilec ȝing.
 Þe on þis andpeaðan.
 life licab.
 læni ȝindon.
 eorþlicu ȝing
 á ȝleondou.
 ac þ is pundorþlic.
 plite and beorhtneſſ.
 Þe puhta gehpær.
 plite geþeþteþ.
 and æftær þæm.
 eallum paldeþ.
 Nele ȝe palðend.
 Þær forþeorðan ȝcýlen.
 raula ȝur.
 ac he hi ȝelþa pile.

After this
 World's troubles.
 This is the pleasant station
 After these miseries
 To possess.
 And I earnestly know
 That the golden vessel,
 The silvery treasure,
 The stone fortress of gems,
 Or riches of the world
 To the mind's eye
 Can never bring any light;
 Cannot increase
 Its acuteness
 To the contemplation
 Of the truer riches;
 But they rather yet
 The mind's eyes
 Of every one of men
 Blind in their breast,
 Than they them.
 Make brighter.
 But all things
 That in this present
 Life so please,
 Are slender,
 Earthly things,
 Ever fleeting.
 But wonderful is that
 Beauty and brightness,
 Which every creature
 With beauty illuminates,
 And after that
 Governs all:
 This Governor will not
 That we should destroy
 Our souls,
 But he himself will them

leoman onlihtan.
 lifer paldend.
 Líf þonne hæleþa hpilc.
 hlutþum eazum.
 modeſ ſiner.
 mæg æfne ofſion.
 hioſoneſ leohter.
 hlutþe beophtho.
 þonne pile he recgan.
 Þæt þæne runnan rie.
 beophthneſ þiortpo.
 beopna gehþylcum.
 to metanne.
 piþ þ micle leoht.
 Lodeſ ælmihtiger.
 Þæt iſ gaſta gehþæm.
 ece butan ende.
 eadegum þaulum:

Alfr. Boet. p. 181, 182.

Enlighten with light;
 The Ruler of life.
 If then any man
 With the clear eyes
 Of his mind
 May ever behold
 Of heaven's light
 The lucid brightness,
 Then he will say,
 That the sun's brightness
 Will be darkness,
 If any man
 Should compare it
 With the superior light
 Of God Almighty.
 That will be to every spirit
 Eternal without end;
 To happy souls.

26. *The Song on Aethelstan's* Victory at Brunan-burh.*

Heſ Æþelſtan cýning.
 eoſla ðnihten.
 beopna beah-ȝýfa.
 and hiſ bnoðor eac.
 Ēadmund æþeling.
 ealðor langne týr.
 geſlohgzon æt recce.
 ȝpeoſda ecȝum.
 ýmbe Brunan-burh.

Here Aethelstan king,
 Of earls the lord, [bles,
 The shield-giver of the no-
 And his brother also,
 Edmund the Prince,
 The elder ! a lasting victory
 Won by slaughter in battle
 With the edges of swords
 Near Brunan-burh.

* See Saxon Chronicle in A.D. 938. and Hickes's Thesaurus, vol. i. p. 181. for the metrical division of the Saxon; and for a verbal translation in Latin, see Hickes's preface, p. xiv.

Boþ-peal cluþan.

heopen heaðolinde.
hamora laþan.
aþapan Eadpeaþðer.
þra him geæðele pær.
fñom cneo-mægum.
þ hie æt campe oft.
þiþ laþna gehpæne.
land ealzodon.
hoþ ȝ hamar.
Hettend cƿungun.
Sceotta leoda.
and ȝcip-þlotan.
fægeþ feallan.
fæld dýnede.
recgaj hpat.
rýððan sunne.
up on moþgen tid.
mæne tunczol.
glad ofer ȝrundar.
Godeþ condel beonht.
ecer Dñýhtner.
oðð río æþele gerceapt.
rahto retle.
þær læg recg mænig.
gazum aȝeted.
guma noþhejna.
ofer ȝcylð ȝcoten.
þrulce Scittjuc eac.
þeig ȝiger ræd.
þeft Seaxe ƿorþ.
ondlongne dæg.
eoþod cýrtum.
on laþt leȝdun.
laðum ȝeodum.
heopen hepe-ȝlyman.

The wall of shields they
cleaved, [ners:
They hewed the noble ban-
The survivors of the family,
The children of Edward.
As to them it was natural
From their ancestry,
That they in the field often
Against every enemy
Their land should defend,
Their treasures and homes.
Pursuing, they destroyed
The Scottish people
And the ship-fleet.
The dead fell !
The field resounded !
The warriors sweat !
After that the sun
Rose in the morning hour,
The greatest star !
Glad above the earth,
God's candle bright !
The eternal Lord's !
Till the noble creature
Hastened to her setting.
There lay soldiers many
With darts struck down,
Northern men,
Over their shields shot.
So were the Scotch ;
Weary of ruddy battle.
The West-Saxons then
Throughout the day,
With a chosen band,
To the last pressed
On the loathed people.
They hewed the fugitives of
the army,

hindan þeaple
 mecum mylen ȝceaþpan.

 Mýnce ne pýnndon.
 heorðer hond plegan.
 hæleþa nanum þaþa.
 þe mid Anlæfe.
 oþer æra ȝeblonð.
 on lideþ borme.
 land ȝerohþun.
 ȝæze to ȝeþeohte.
 Fife legun
 on þam camp-ȝtede.
 cýningas ȝeonge.
 ȝþeordum aþreþede.
 ȝþeolce ȝeofene eac.
 eoþlæf Anlæfer.
 unþim heþigef.
 plotan and Sceotta.
 Ðær ȝeþlemed peanð
 Noþðmanna bregu
 nýðe ȝebæðed.
 to lideþ ȝtefne.
 little peñede.
 cnead cneapon.
 plot cýning.
 ut ȝepat on ȝealene ȝlod.
 ȝeoph ȝeneñede.
 Spilce þær eac ye Fjoda.
 mid ȝleame com.
 on hiȝ cýððe noþð.
 Conþtantinur.
 haj ȝylde ȝing.
 hñeman ne ȝorþte.
 mæcan ȝemanan.
 he pær hiȝ mæga ȝceaþð.

The behind ones, fiercely
 With swords sharpened at
 the mill.
 The Mercians did not refuse
 The hard hand-play
 With any of those men
 That, with Anlaf,
 Over the turbid sea,
 In the bosom of the ship,
 Sought the land
 For deadly fight.
 Five lay
 In that battle place,
 Young kings,
 By swords quieted :
 So also seven,
 The earls of Anlaf, [my
 And innumerable of the ar-
 Of the fleet and the Scots.
 There was chased away
 The lord of the Northmen,
 Driven by necessity
 To the voice of the ship.
 With a small host,
 With the crew of his ship,
 The king of the fleet
 Departed out on the yellow
 His life preserved. [flood ;
 So there also the routed one,
 A fugitive, came
 To his northern country ;
 Constantinus :
 The hoarse din of Hilda
 He needed not to vociferate
 In the commerce of swðrs,
 He was bereft of his rela-
 tions ;

ƿneonda ȝefylled.
 on folc-ȝtede.
 berlagen æt ȝecce.
 and hif-ȝunu ȝoplet
 on pæl-ȝtole.
 pundum ȝorȝpunden.
 geonȝe æt ȝuðe
 ȝylpan ne ȝorȝte.
 beoȝn blanden-ȝeak.
 bilȝe ȝlehter.
 eald in ƿidda.
 ne Anlaȝ ȝy ma.
 mid heopa hepe-ȝafum.
 hlehan ne ȝorȝtan.
 ȝ hie beadu peoƿca.
 betejanan ƿupdon.
 on camp-ȝtede.
 cumbelȝehnadej¹.
 ȝapmittinȝe².
 ȝumena ȝemoter.
 ƿaƿen ȝeƿixlej.
 ȝær hie on pæl ȝelða.
 ƿið Ȑadƿeaȝdej.
 aƿojan ƿleȝodan.
 Lepitan him ȝa
 Noȝþ men
 næȝled cneajrum.
 Ȑneorȝ Ȑaja ȝa laȝ.
 on dinnej meje.
 oƿej Ȑeop ƿætej.
 Ȑiȝelin ȝecan.
 and heopa land.

Of his friends felled
 In the folk-place,
 Slain in the battle :
 And his son was left
 On the place of slaughter
 With wounds beaten down.
 Young in the conflict,
 He would not boast,
 The lad with flaxen hair,
 From the bill of death,
 Tho' old in wit.
 Nor more than Anlaf,
 With the residue of their ar-
 Had need to exult, [mies
 That they for works of battle
 Were better
 In the place of combat,
 In the prostration of banners,
 In the meeting of the arrows,
 In the assembly of men,
 In the exchange of weapons,
 When they on the field of
 Against Edward's [slaughter
 Descendants played.
 Departed from them then
 The Northmen,
 In nailed ships,
 The dreary relics of injuries,
 On the stormy sea,
 Over the deep water,
 Sought Dublin,
 And their land,

¹ Cumbelȝehnadej, from cumbel or cumble, *falling down, pliant*, and ȝehnæd, or ȝehnæyte, *victory, &c.*

² ȝapmittinȝe, from ȝap, *an arrow, dart, weapons, &c.* and mittinȝ, *a meeting.*

æpiscmode*.
 Spilce ða gebroðer.
 begen æt ramne.
 cýning and æfelinc.
 cýððe rohton.
 Þerf-Seaxna land.
 rigeſ hneamie.
 lætan him behýndan.
 hñæſn bñýttian.
 ralupi padan.
 and ðone rpeaſtan hneſn.
 hýpned nebban.
 and ðane hæſean padan.
 eapn æſtan.
 hƿit æſer bñucan.
 ȝnæðigne ȝuð-haſoc.
 and þ ȝnæȝeðeoſ.
 pulf on ȝæalde.
 Ne peaſð pæl mape
 on ðisr eiȝlande.
 æpeſ ȝýta.
 folcer ȝerýlled.
 beſojan ȝirȝum.
 rpeoðdeſ ecȝum.
 ðær ðe uſ recȝað bec.
 ealde uðpitæn.
 ȝiððan eaſtan hideſ.
 Enȝle and Seaxe.
 up becomon.
 opeſ bñýmum bñad.
 Bñýtene rohton.
 plance ríȝmiðaſ.
 ȝealleſ opeſcomon.
 eoþlaſ aþhpate.
 eapd bezeatan.
Sax. Chron. An. 938.

Disgraced in mind.
 So the brothers
 Both together,
 The king and the prince,
 Their country sought,
 The West-Saxon land.
 The screamers of war
 They left behind,
 The raven to enjoy,
 The dismal kite,
 And the black raven,
 With horned beak ;
 And the hoarse toad ;
 The eagle afterwards
 To feast on the white flesh ;
 The greedy battle-hawk,
 And the gray beast,
 The wolf in the wold.
 Nor had there been a greater
 In this island [slaughter
 Ever yet
 Of people destroyed,
 Before this
 By the edges of swords,
 (As the books tell us
 Of the old wise men)
 Since from the East hither
 The Angles and the Saxons
 Came up
 Over the broad waves,
 Sought the Britons,
 Illustrious smiths of war !
 Overcame the Welsh ;
 Earls excelling in honor !
 And obtained the country.

* Aepiscmode, from æpisc, *disgrace* ; and mod, *the mind*.

27. *The Song* on Edgar's Death.*

Heñ geendode.
eoñðan ñeamañ.
Eadgañ Ëngra cýningz.
cear him oðeñ leoht.

þlitig and þinjum.
and ðij pace roplet.
lýf ðaſ læne nemnað.
leoda beaþn.
men on molðan.
þæne monað geþærn.
in þiſſe æþel týnſ.
þa he æn pæjan.
on þim-cnæfte.
nihte geþogene.
Julius nomað.
þ je onga geþat.
on ðone eahtateoþan ðæg.
Eadgañ of liþe.
beoþna beah-ȝýfa.
And feng hiſ beaþn.
rýþan to cýne-pice.
cýlð unþeaxon.
eoþla ealðon.
þam pær Eadþeajð nama.
and him týnþær̄t hæleð.
týn nihtum æn.
of Brýtene geþat.
biþcop je goda.
þuñh geþyndne cnæft.
þam pær Cýneþeajð nama.
Da pær on Mýnce.
on mine geþræze.

Here ended
His earthly joys—
Edgar, England's king ;
He chose for himself another
light,
Beautiful and pleasant ;
And left this feeble life,
Which the children of the
The men on earth, [nations,
Call so transitory. [where
On that month which every
In this country's soil
They, that were before
In the art of numbers
Rightly instructed,
Call July :
In his youth departed
On the eighteenth day,
Edgar from life, [the nobles :
The giver of the bracelets of
And his son took
Then to the kingdom ;
A child not full grown ;
The ruler of earls ;
Edward was his name,
An excelling hero.
Ten nights before
From Britain departed
The bishop so good
In native mind,
Cyneward was his name.
Then was in Mercia,
To my knowledge,

* See Saxon Chronicle in A.D. 975, and Hickes's Thesaurus, vol. i.
p. 185.

pide and pei hƿærj.

Yaldenderj lop.

afyllled on folðan.

ƿeala peajð toðnefed.

gleapna Goder ȝeopa.

Ðæt pær ȝnojnunȝ micel.

ðam ȝe on bneftum.

pæg býrnende lufan.

metodej on mode.

Ða pær mæjða ƿuma.

to-ȝriðe ȝoȝrepen.

ȝigona paldend.

nodejna pædend.

þa man hij niht to-bjæc.

And ȝa peajð eac aðnæfed.

ðeojmod hæleð.

Oslac of eajde.

oþerj ýða ȝepealc.

oþerj ȝanotej bæð.

ȝamol-ƿeax hæleð.

pír and pojð ȝnotor.

oþerj pætejna ȝeðning.

oþerj hƿælej æðel.

hama bepeafod.

And ȝa peajð ætýped.

uppe on nodejum.

ȝteorja on ȝtaðole.

þone ȝtið ȝephðe.

hæleð hige ȝleape.

hatað pide.

cometa be naman.

cpæftgleape men.

píre ȝoðbojan.

pær geond pej ȝeode.

Yaldenderj ƿracu.

pide ȝefnæge.

hungor oþer hƿurjan.

Wide and every where
The praise of the supreme
Governor

Destroyed on the earth.

Many were disturbed
Of God's skilful servants.

Then was much groaning
To those that in their breasts
Carried the burning love

Of the Creator in their mind.

Then was the source of mi-

Wholly despised ; [racles

The governor of victory ;

The lawgiver of the sky ;

Then man broke his law.

And then was also driven

The beloved man,

Oslac, from the land,

Over the rolling of the waves,

Over the bath of the sea-fowl,

The long-haired hero,

Wise, and in words discreet,

Over the roaring of waters,

Over the whale's country ;

Of an home deprived.

And then was shown

Up in the sky

A star in the firmament,

Which the firm of spirit,

The men of skilful mind,

Call extensively

A comet by name,

Men skilled in art,

Wise truth-tellers.

There was over the nation

The vengeance of the Su-

Widely spread [preme ;

Hunger over the mountains.

Ðæt eft heofona.
peaŋd gebette.
þnezo enzla.
geaf eft bliſſe.
gehpæm egbuendøra.
ðunh eorðan percm:.

Sax. Chron. An. 975.

That again heaven's
Ruler removed ;
The Lord of angels !
He again gave bliss
To every inhabitant
By the earth's fertility.

THE END

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The INTRODUCTION is intended to teach the use of the Grammar and Dictionary ; but the LATIN CONSTRUING, to show the nature of sentences, and the order in which the Latin words are to be translated into English. Boys frequently begin to construe without any previous knowledge of sentences, or the difference in the arrangement of Latin and English words in a sentence ; it therefore often happens

that a boy who has learned Latin for some time, can scarcely construe the plainest sentence. He can most probably translate all the words separately, but can make nothing of them when taken together. This difficulty arises from the peculiar collocation of Latin words in a sentence. Though the arrangement must have been familiar to Roman children, it is so foreign to our idiom, that a boy is surrounded with insuperable obstacles.

It is the object of the present work to remove these impediments. It is intended to point out to those who have a competent knowledge of Grammar, a general method of construing, before a Latin author is taken up.

When the nature of a sentence has been explained, the pupil begins to construe the shortest simple sentences. He is gradually led forward to those enlarged by single words, till he comes to the most involved simple sentences.

The pupil is then introduced to compound sentences, and taught that they are enlarged by clauses, as simple sentences are by words.

It is presumed that when a boy has gone through the Rules, and perfectly understands them, he will be fully competent to enter upon *Nepos*, *Phædrus*, *Cæsar*, *Ovid*, &c. without the debilitating aid of translations, which appear to impede the strengthening the mind, by taking away cause for exertion. Difficulties should be removed, but not cause for exertion. A boy who has gone through this little work has been accustomed to analyse sentences taken from *Nepos*, *Phædrus*, &c. and will easily overcome any future obstacle. It is not said he will meet with no difficulty; but it is affirmed that a diligent use of his Dictionary and Grammar, with the application of the Rules in this little manual, will soon enable a boy of moderate parts to construe his lessons with judgment and precision.

Both in the CONSTRUING and in the INTRODUCTION to it, such illustrative examples are chosen as express some historical fact or moral sentiment: while, therefore, the teacher, in his arduous task of instruction, will derive pleasure from meeting with some of the best sentiments of his old classical friends, the pupil will be benefited by having many moral and useful truths deeply impressed on his mind.

The Author regrets to find many typographical, and some of his own errors in the preceding little works;—a second and enlarged edition is however preparing, in which every possible care is taken to have them corrected.





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THE BORROWER
AN OVERDUE FEE,
RETURNED TO THE ~~day 1~~
BEFORE THE LAST DATE
NOTICES DOES NOT EXEMPT
BORROWER FROM OVERDUE FEES.

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